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The Living Church

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Editorials and Comments.

The Living Church

With which are united "The American Churchman," and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church.

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POETRY AND PREACHING.

A FRIEND of the writer, a hard-headed lawyer, when asked why he went to hear Prof. Swing lecture at Central Music Hall instead of attending his parish church on Sunday mornings, replied:

"I listen to argumentative discourses and tax my mind to the utmost, six days in the week, and on the seventh I crave some food for imagination and feeling. This I get from Prof. Swing, but I do not get it from Dr. Blank."

Perhaps his opinion of Dr. Blank was hastily formed, from two or three sermons which were, as sermons sometimes must be, of a doctrinal character. Dr. Blank had been a lawyer before he was a preacher, and possibly his forensic habit clung to him in the pulpit too closely, so that his sermons were mostly filled up with proofs and refutations (all very excellent in their way), while the imagination and feelings of his congregation were seldom touched.

We should not for a moment concede that Prof. Swing was as safe a guide and teacher as the clergyman referred to; but he was poetical, he clothed his thought with imagery that charmed and with words that thrilled. His hearers perhaps did not take home with them any new truth, but their hearts were warmed, their imaginations were kindled, and in a helpful way, they were interested.

Success in teaching and preaching depends very largely upon awakening interest. Especially is this the case when dealing with subjects that are not related to the every day interests and activities of life. Logical arguments frequently fail to make deep impressions, because the mind of the hearer is listless and wandering, incapable, inert, occupied with business or worldly pleasure. It is unable to follow closely, for half an hour, a line of consecutive thought. The teacher may avail himself of various expedients to keep his class awake when interest flags, but the preacher has only one thing to do—to talk on to the end. If he would keep his congregation awake he must not only talk wisely but talk well.

To talk well, one needs to have not only some learning and a fair degree of fluency, but also a picturesque way of putting things; especially is this needful in the pulpit, where the attention cannot often be aroused by the novelty of the theme or the excitement of the occasion. As a rule, the congregation is already convinced of the truth with which the sermon deals, though perhaps in a vague way; what is needed is to bring that truth home to the people so that they shall realize its importance and see it in a new and stronger light. Intellectual assent must be transmuted into vivid realization, passive reception into emotional apprehension. This is the natural, psychological order: knowing, feeling, willing.

"The art of putting things" is, indeed, a rare attainment, but it will help one on the way to it, to know that the appeal to the imagination is one of the elements of its effectiveness. As human nature is constituted it must be so, and the method of all popular preachers illustrates it. Knox-Little was not only earnest, he was also poetical; Newman, Phillips Brooks, Beecher, Spurgeon, not to mention the long line of great English and French preachers of the last two centuries, illuminated and penetrated the great truths of the Gospel by the X-Ray of imagination. One might hastily conclude that Liddon was an

exception, a preacher who achieved greatness without the poetical element of oratory. Such a view of the first preacher of the Church of England for a generation would be superficial. His art was so perfect that it concealed art. While he was distinguished by his calm and lucid statements of truth, it was by the subtle power of imagination that he made to live and throb on every page.

To say that preaching should be poetical, in the ordinary sense of the word, would be a misleading proposition. The best sermons do not bristle with quotations from the poets; they are not written in rhyme or blank verse. There is a rhythm in the best prose, as pleasing to the cultivated ear as that which may be scanned in regular lines. Newman's style is a striking illustration. There is nothing finer in literature than some of his periods. They are not poetical, they are poetry.

But it is not so much to the music of the words as to the ideality of the thought, to which we refer. To bring the heart of the truth to the heart of the hearer, and to make him feel it, this is the purpose that the preacher should have in view, and if he is wise he will not neglect the poetical element of thought and the rhetorical element of language. He will go below the surface of things and bring forth the inner realities, analogies, and relations of truth and life. He must be an artist in his way, a revealer of truth and beauty which to the common mind is hidden or obscure. He must speak to the heart as well as to the head, and bear in mind that human nature is influenced by feeling more than by conviction. And he must begin by having feeling himself.

If our suggestions are taken as favoring a flowery style and a fanciful treatment of great themes, in the pulpit or on the platform, we shall be greatly misunderstood. Only serious, straightforward, dignified discourse commands respect. Poetical and pyrotechnical are alliterative but not synonymous. Fine art is not artificial. It is truly and profoundly natural. And so we say that the preacher must have feeling before he can touch the feeling of his hearers. He must have the power of vision before he can open the eyes of others. If he would interpret to them the "thundered love" of Sinai, or the sweet parables of Palestine, he must himself have ears to hear and eyes to see.

"The beginning of a man's doom is that vision be withdrawn from him." But what if he has it not? Carlyle might pass him by with scorn, but he craves it, nevertheless. The mysteries of life and death and eternity are about him, and he looks to the preacher to help him to see them more clearly and feel them more profoundly. It is not, for the most part, a craving for sensationalism; it is the longing of the spirit for the True, the Beautiful, and the Good; it is the impulse of immortality calling for the Light that never was on land or sea.

The days are evil, the age is materialistic, life is strenuous and prosaic. So much more is Vision needed by those who preach, that they go not after false teachers who may lead them to imagine a vain thing. ***

WE HAVE been accustomed for many years to read with eager interest the charges delivered by the (Scottish) Bishop of Argyll and the Isles, which, invariably suffused with true Catholic theology, have also been distinguished at all times by the vigor of their utterance. That of the present year, which has just been published by the St. Giles Printing Co. (Edinburgh), is entitled *The Conspiracy Against the Faith*, and is of even more than the usual value which always attaches to his papers. We only regret our inability to publish the charge entire, and shall seize the opportunity from time to time to make extracts from it.

The Bishop recalls that the Church "as a whole" is far from quiet. He adverts especially to the "conflict between faith and unbelief" which he finds in "that portion of our own Anglican Communion that for good or evil—I will not say which—is associated with the State, in the two provinces of Canterbury and York." The "voice of skepticism," he declares, is there heard "with no uncertain sound."

"Statements as to our Divine Lord and as to His Blessed Virgin Mother, which, not many years ago, would have been regarded as unspeakable blasphemies, are now not only spoken about, but freely discussed in the columns of our newspapers, and with almost as much calmness as if they were questions of ordinary Church history or of ceremonial. In fact, it has been observed that, of late, far more indignation has been expressed in some quarters against certain ritual excesses or irregularities, than against attacks upon the Faith of Christ's Church, as to the mystery of His Holy Incarnation, and as to the reality of His Resurrection from the dead."

Nor is the Bishop content with generalities. He alludes in particular to Professor Cheyne's *Encyclopedia Biblica* and to the utterances of the Dean of Ripon, as replete with teaching which "cannot be regarded as falling far short of blasphemy." And as would be expected, the Bishop criticises the "dishonest subscription" of men who are able to assert such convictions while yet remaining bound by their Ordination oaths. The issue, as we have so frequently declared, is a moral one.

His conclusion is that the clergy should preach more distinctly doctrinal sermons. "If Christ can be dishonored by false doctrine, He can also be glorified by the preaching of His true Gospel."

This will not, of course, solve the problem resulting from the prevalence of the low ethical standard which enables certain priests to make use of the Church's teaching office to overthrow her teaching. Yet it will do much to counteract such teaching. It is perhaps all we are able to do, in the peculiar conditions of to-day.

It is especially helpful to have the issue so strongly presented as in this charge of the Bishop of Argyll.

WE HAVE several times alluded to the gain that might be felt in the missionary work of the Church, through a Provincial System, which would enable a Provincial Synod to come between the Board of Managers and the several Dioceses, in order to permit a greater knowledge as to local abilities and local needs to be taken into consideration in making both apportionments and appropriations. We learn with pleasure that the matter is to be tested on a smaller scale in the Diocese of Southern Ohio, according to the new Missionary Canon, the provisions of which are outlined in the diocesan columns in this issue. The several deaneries of the Diocese will each, through its Convocation, administer the missionary appropriations for its own district, dividing them between parishes and missions as local needs may require, and will at the same time receive notice from the Diocese as to the amount looked for from the deanery for Diocesan Missions, and will make its apportionments to make up that amount.

There is perhaps less need for this division of responsibility in a Diocese, in which it is not difficult for information as to the needs and abilities of the several parts to be obtained by a central board, than there is in the Church at large, where there is bound to be more or less friction resulting from the inability of a central board fully to understand local conditions, which yet must be the basis both for their appropriations and their apportionments. We shall be glad, however, to watch the working of the plan in the Diocese of Southern Ohio, where, in miniature, the missionary phase of the Provincial System may be said to have been introduced.

WE EARNESTLY invite attention to the facts published under the title "The Flood Situation in the West," on another page. It is absolutely necessary that outside assistance be extended, through the channels of the Church, and wholly apart from the general relief funds, to the Dioceses of Springfield and Kansas. The amount thus needed is not large, but it will reach a few thousand dollars in the case of each Diocese. Surely, Churchmen will see that such relief is given—and given at once.

ANSWERS TO CORRESPONDENTS.

J. M.—(1) A lay reader should pass at once from the General Confession to the Lord's Prayer.

(2) He should place the alms basin on the credence; not on the altar.

(3) He should offer the closing prayers from outside the altar rail.

L. H. M.—In every ordinary ecclesiastical procession, the Bishop is at the rear. There are times when a long procession divides and permits the Bishop first to enter the choir, but we recall no other circumstances in which a Bishop would be apt to lead.

B. P.—(1) Sick persons, not being communicants nor intending to become so, should not be communicated unless in immediate danger of death, and then only at their desire and with their understanding of what is being done.

(2) If the chalice be turned slightly in presenting it to successive communicants, it will be sufficient to wipe with the purificator after it has been wholly encircled.

M.—Messrs. Thomas Nelson & Sons, New York, are the American agents of the S. P. C. K. Their publications are also supplied at retail by The Young Churchman Co., Milwaukee.

A "DECLARATION" OF ENGLISH CHURCHMEN

On the Lines of the "Moderate High Church" Movement.

LIVERPOOL CATHEDRAL PLANS.

Canon Hensley Rebuked by Protestants.

ENORMOUS WORK OF THE S. P. C. K.

LONDON, Tuesday in Whitsun Week, 1903.

AS THE promised immediate outcome of the movement promoted of late by the Rev. H. Russell Wakefield and his colleagues on the Consultative Committee, ostensibly on Moderate High Church lines, with a view of allaying the alleged existing unrest in the Church, the following "Declaration," with covering letter, appeared last week in the *Times*, also in the *Guardian* and *Church Times:*

"Sir:—Will you be so kind as to give space in your columns for the enclosed Declaration? It has been drawn up with some care, and before issuing it a certain number of influential clergy, personally known to one or other of those who framed it, were asked to append their names. We are now about to send it out for general signature. We hope, however, that any clergy who desire to help will not wait to be asked, but will send a card signifying their adhesion, addressed to our chairman, St. Mary's Rectory, 86 Gloucester Place, London, W. We are, Sir,

"Yours faithfully,

"H. RUSSELL WAKEFIELD'
Chairman.

"PERCY DEARMER,
"THOMAS FIELD,
"HERBERT E. HALL,
"WALTER HOBHOUSE,
"GEORGE E. JELF,
"WILLIAM S. SWAYNE,
"B. WHITEFOORD,
Committee.

DECLARATION.

"'We, the undersigned Clergy of the English Church, desiring to maintain the Faith, promote the peace of the Church, strengthen the hands of the Bishops in securing obedience to the Church's laws, and to reassure the minds of those of the faithful laity who may be disquieted by present difficulties, declare our own acceptance of the following statements, and respectfully submit them to the Archbishops and Bishops of the English Church, believing that their general recognition would promote the objects we have in view:

"'1. We affirm our sense of the sacred obligation imposed by the declaration made by the clergy under Canon XXXVI.,* not to alter the services in the Prayer Book by unsanctioned omissions, or by any additions which hinder the service, or which suggest its insufficiency; nor to introduce other services or prayers without the authority of the Bishop.

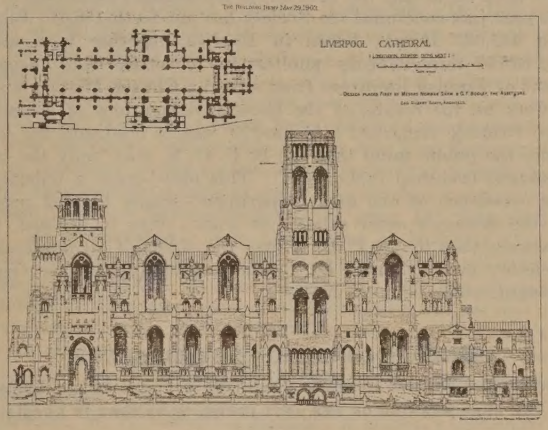
"'2. We declare our belief that the Ornaments Rubric retains the ceremonial system which was lawful under the First Prayer Book of Edward VI., and that for the peace of the Church this ought to be frankly recognized as a lawful inheritance in the English Church, while at the same time the lesser ceremonial usage which has so widely prevailed ought, as resting on custom, to be equally recognized.

"'3. We desire to express our belief that the future welfare of the English Church largely depends, under God, on the complete restoration of the synodical action of the Church. We should, therefore, welcome any measures for promoting this end, which may be taken constitutionally, safe-guarding the duties and rights of clergy and laity alike. Pending such measures, and as a step towards the recovery of discipline, we submit that on matters which may arise requiring to be dealt with, and on which it is not possible at the present time to get the judgment of the Church as a whole, the admonitions and requests of the Bishops, acting in formal consultation with their clergy, should be obeyed.

"'4. Although we admit the reasonable anxiety of Churchmen at the present time, we protest against the work of the Church as a whole being judged by the conduct of a few; whether they be those who without authority introduce foreign usages; or those who deliberately fall short of the plain directions of the Prayer Book; or those who cause still graver anxiety by minimizing or even denying fundamental doctrines of the Creed.'"

Appended to the "Declaration" are 81 names, inclusive of those of the Committee, and amongst others are the following: Father Benson, S.S.J.E.; the Rev. W. H. Frere, C.R.; the Dean of St. Paul's; Canon Scott-Holland; the Rev. T. A. Lacey; Canon Knox-Little; the Dean of Lichfield; Canon Newbolt; Father Puller, S.S.J.E.; and Prebendary Villiers. Naturally Moderate High Churchmen bulk largely amongst the signatories.

We saw last week that the Liverpool Cathedral Executive Committee had decided to reject the Cathedral design—marked "No. 1"—which had been sent in by Mr. G. Gilbert Scott and approved by their own advisory architects; but they have now been led, it appears (and not unlikely by pressure of public opinion, which in this instance was clearly in the right) to reconsider the matter in a somewhat saner frame of mind, and practically to rescind their previous decision. At a special meeting held this day week, for the purpose of considering the question of the design, the Committee resolved that Mr. G. F.



Bodley, R.A.(one of the two assessors), and Mr. G. Gilbert Scott be approached with a view to their appointment as joint architects of the proposed Liverpool Cathedral, and that the prize design be selected, subject to the above arrangement, and to such alterations and modifications as may be advised by the architects and approved by the Committee, also subject to the signing of an approved agreement. The accompanying illustration of Mr. G. Gilbert Scott's design (reproduced from the *Building News*) shows the longitudinal location of the Cathedral facing West.

A public meeting has recently been held by the Christian Social Union at the Holborn Town Hall to plead for "Labor's Claim to Sunday Rest." The Primate presided, and such leading representatives of the Labor Movement were present as Mr. G. N. Barnes, of the Amalgamated Society of Engineers, Mr. S. B. Boulton, of the London Labor Conciliation Arbitration Board, Mr. Tom Bryan, J.P., Mayor of Southwark, and Mr. Will Crooks, M.P.

The Lady Margaret Professorship of Divinity, Cambridge, vacant by the resignation of Dr. A. J. Mason, the new Master of Pembroke College, Cambridge, has been filled up by the election of the Rev. A. F. Kirkpatrick, D.D., Master of Selwyn College, Cambridge, Regius Professor of Hebrew in the University, and Canon of Ely. This Professorship is the oldest in Cambridge University, having been founded by Lady Margaret, Countess of Richmond—the holy and devout mother of King Henry VII.—in 1502. The first occupant of the chair, as we are now reminded afresh, was Dr. John Fisher, the saintly and illustrious Bishop of Rochester.

Apropos of Canon Hensley Henson's somewhat sensational little visit to the City Temple the other day—on the "Recognition" of Mr. Campbell as preacher at the Temple, in the room of the late Joseph Parker—the Canon, alas! can say verily, indeed, in this connection, *Veni, Vidi;* but the warm reception he subsequently met with in certain leading Protestant Dissenting journals for the way he conducted himself on that particular occasion can hardly justify him to say *Vici.* Canon Hensley Henson is reported to have said at the City Temple that, as it was about time for them in the "Anglican camp" to cease talking about "schismatics," so it was about time that they in the "Nonconformist camp" ceased talking about a great Christian Church as "'a branch of civil establishment under the head of the chance occupant of the throne'" (a quotation, it is understood, from a speech by Dr. Horton, of the Hampstead Congregational Chapel). Now, in return for that piece of the Canon's mind, the *Daily News* paid its respects to him as follows: "Canon Hensley Henson, the pretentious young man whom the Cecil influence has thrust into a position that has been associated with the great name of Farrar, and who last

* "I assent to . . . the Book of Common Prayer and of the ordering of Bishops, Priests, and Deacons, . . . and in Public Prayer and Administration of the Sacraments I will use the form in the said Book prescribed and none other, except so far as shall be ordered by lawful authority."

week seized the occasion of being a guest at a Nonconformist gathering to lecture Dr. Horton."

The annual meeting of the Society for Promoting Christian knowledge was held on Monday afternoon, 25th ult., at the Church House, Westminster, the Primate presiding. According to the report of the Society's work, during the past twelve months they have given away in money and book grants—nearly £40,000; whereas (omitting all question of profits or of salaries) they have received from all sources only about £35,000, of which £6,000 has been transferred from past profits of the bookselling business of the Society. The Society looked then, it said, to this annual meeting "to strengthen the finances of the oldest and not the least useful of the Missionary Societies of the Church of England." The Society extends every year, the report goes on to say, the field of its publishing operations." In the year just concluded the Society has put forth 158,447 Bibles and 445,633 Prayer Books in English, together with some 13,213,756 miscellaneous publications covering every department of English literature from a penny Church History up to a work on the results of the latest investigations of science." The Primate remarked how hard it was to eradicate the idea from the public mind that the S. P. C. K. was "only the best managed bookshop in London." This idea—itself a tribute to the excellence of one great department—really blinded people to the Society's other spheres of work. Was it realized, for instance, that the S. P. C. K. was the oldest of all missionary societies in England? If so, the support given, his Grace thought, would be much larger. J. G. Hall.

FRENCH CONDITIONS STILL ACUTE.

The Parallel Between Religious Conditions in France and in England.

THE REAL MEANING OF THE ANTI-JEWISH MOVEMENT IN RUSSIA.

FRANCE.

UNWILLINGLY I am again obliged to put French religious troubles, and the attitude of the people, somewhat in the fore-front of my letter. In the first instance, we are quite in the center of all that takes place, and while conning the various comments of the journals of other countries on the subject and recognizing the importance of how matters may turn, the feeling remains uppermost that this watching is not without purpose. Next, should the anti-religious movement succeed in accomplishing all that it is credited with desiring, the irritation will not be long without its imitation in other nationalities as well.

The form of the disease which is becoming acute in Paris is that many of the *expulsés* of the different Orders, having become secularized, are invited to officiate, and especially to preach, at different churches in the city. This has immediately stirred up the bile of the faction of the "Religion-at-no-price" people of Paris. Thus, on the appearance of any secularized priest in the pulpit, deplorable interruptions ending in scenes of the most disorderly nature, have been the order of the day on Sundays.

It appears that the Socialist party announced their intention to enforce respect for the decision of the Chambers by protesting in the churches against the sermons of unauthorized preachers. The execution of this threat has led to unedifying and regrettable scenes in different churches. It is probable that these scenes affected the attitude of the non-Socialist element of the Republican majority at Wednesday's sitting of the Chamber of Deputies, when they inflicted a temporary reverse upon the friends of these demonstrators by declining their proposal for the immediate consideration of measures tending to the separation of Church and State.

Instead of accepting this lesson and renouncing a form of agitation which would appear to alienate a number of their own friends, the extreme Anti-Clerical section of the majority show a disposition to persist in demonstrations which must almost inevitably lead to serious disturbances. They have thus succeeded in placing themselves to some extent in opposition to the Government, which is certainly well disposed towards them, and in obliging the police to intervene for the protection of churches and of Roman Catholic meetings.

This is the comment of the London *Times* of may 25th, and it contains a good deal of truth, more especially valuable as the correspondent of said journal has evidently sympathies enlisted on the side of the State.

That which is of particular interest to Anglo-Saxons is the marching side by side, in France and England, of what I suppose may, in both countries, justly be termed the "Anti-Clerical party." For there is no disguising the fact that in England there is a sullen opposition to all that which you and I understand by the word Church, and, *a fortiori*, to all clerics who are honestly endeavoring to carry out what they believe to be the "power of delegation" handed to them as servants of their Master.

People in England lose themselves in detail in considering this question, and wish to make the best of the national conservatism (so yclept) for the retention of the Church as the expression of the nation's religion. Some of us who have seen both sides, as well as a great many other aspects, as far-off lookers on, venture to believe that the end is not far distant, either in the case of England or France. Separation between Church and State must indisputably come soon. Without doubt, Catholicity in England will gain by it.

Whitsuntide reminds us that in the first ages the "thousands added to the Church daily" owed very little to the State which dominated Jerusalem and Rome. And history repeats itself.

BELGIUM.

A short time ago a rumor was rife in Brussels that it was proposed to erect a Basilica, devoted to the *"Sacré Cœur,"* on a height to the northeast of the city, called Koekelberg. No doubt the thought was suggested by the imposing position held by our Basilica in Paris, dedicated in like sense, and the happy influence the fact of its existence has exercised in some of the wildest parts of the capital of France. At first the rumor was denied, but now all doubt on the subject has been set at rest. Experts are working at an estimate of what the cost of the building might be. At first, men spoke of twenty-five million francs; a newer analysis of the scheme has brought this figure down to thirteen millions. The King has subscribed 100,000 francs. The subscription is to be a national one. The execution of the project will probably be only a matter of time. Koekelberg terminates the long boulevard running from the Northern terminus in a north-westerly direction.

RUSSIA.

The troubles that have taken place with regard to the Jews in Russia are eagerly seized upon as a pretext for the production of philippics by Western papers against Panslavic intolerance. A good deal of the argument is based on ignorance of the relations between Jews and Slavs in Russia. Writers take as a model the Western Jew, surrounded by established safeguards, custom, and government regulations. Then, drawing a picture of the philanthropy of a Rothschild, they ask how can it be permitted that such severities be exercised towards those of the same race, etc., etc.

It is true that from his business capabilities, the Hebrew is easily able to overreach the simple peasant; and trading on his weakness for *vodké* and strong waters, has made himself master of his small possessions, very often repeating the moral of Shylock's "I'll have my bond," in exacting his dues. This causes the irritation on the part of the peasant. But this is not the real foundation-cause of the animosity taking place now in Russia. We have to remember that in Russia the State takes care of, and champions, the Church, in almost direct contrast to the method of procedure in England. Now, some of the greatest perils through which the Orthodox Russian Church has passed have been owing to those who, in the fifteenth and sixteenth centuries, bore the name of Judaizers. At that time two sects came into being; the first the *Ctregolniki*, the second, the Judaizers. The first set at defiance all Church ordinance, episcopal authority, denied the Resurrection of the Dead, refused any intervention of Priests in the worship of God. This heresy headed by a *defroqué* Deacon, Nikcta, and Carp, a *Ctregolnik*, began its operations in Pckof and then migrated to Novgorod. Here, for a time, the party was suppressed, but came into fresh being by an alliance with certain Judaizers, who under Cxaria, a Jew—a dealer in cabalistic arts and the practice of astrology—soon gained a strong position at Novgorod, even propagating their opinions in Moscow. Passing through various phases of thought, the heresy suited itself to the practice of Orthodoxy, while secretly holding entirely heterodox opinions. It was an underhand society in the Church with the admitted intention of violating every Orthodox holding of the Church itself, doing, indeed, very much what Freemasonry is endeavoring to accomplish at present in the West. The Court was inoculated, the metropolite Zocima was affected by it, and even the sister-in-law of the Prince himself, Ivan III., was tainted.

The Archbishop of Novgorod, Gennadie, first awakened peo-

ple to what was going on, and by dint of warning letters and solemn warnings to the reigning Prince, the clergy forced the calling of a Council, at which the heresy was condemned. But the heresy, though it languished for a time, sprang up again later and caused infinite trouble to the Church. Now it was this form of heresy, veiled under the name of Judaism, that thoroughly scared the Church in Russia. The Orthodox, frightened by its insidious, unknown work in their midst, while outward professions of Orthodoxy were persevered in by its holders, imagined that their heirloom of the True Faith derived from Constantinople was being utterly sapped and perverted. Hence the dread of allowing the Jews to attain to any influence among themselves, which might lead to the repetition of the evil. No Church pays more reverent respect to the old Jewish Faith and the acts of the Church of Abraham. The Orthodox churches teem with pictures of the saints of the "Old Dispensation." The "Sinai" in some form or another is the background of every high altar in any Kram or principal church of a principal town. It is the degenerate descendants of the Ancient Judaism that they fear and would guard themselves from.

While there can be no possible excuse for the cruelties that are reported to have taken place lately in the southwestern part of Russia, Westerns are not entirely in a position to judge of all the irritating causes. The Russian Government has taken all necessary steps to punish the offenders, and to prevent a repetition of that which has happened. Having done this, the said Government does not care that other countries through their national Press should make stock of this or other incidents in order to gibbet Russian rule; or that exaggerated reports should be propagated through the length and breadth of Europe through their means. Hence, no doubt, the stringent measures taken with regard to the *Times* newspaper correspondent.

June 1, 1903. GEORGE WASHINGTON.

"FRESH AIR" WORK OF NEW YORK PARISHES.

Where and How the Little Ones of the City are Helped in Summer.

DR. COLE CHOSEN FOR TRINITY SCHOOL.

Large Gifts for Columbia.

THE approach of summer brings into consideration the "Fresh Air Work" of New York parishes, a phase of Church activity that becomes more prominent year by year, representing in this as in other large cities one of the most important of summer charities. There are few church that do not send children, in some way, to the country during the hot months of the year. Sometimes the children are sent to farms, their board being paid by the church, which sends adults to look after them. St. Bartholomew's Church has heretofore boarded its children, but this year has rented a house at Elmsford in Westchester County, large enough to accommodate fifty children at a time, so that three to four hundred will have the benefit of the country during the summer. The young women of the parish will have a house at Washington, Connecticut. All Angels' Church will this year use the Alexander C. Humphreys Home, near New Hamburg, given by Mr. Humphreys in memory of his two sons. There are accommodations for forty, and parties of mothers and children will be sent beginning July first.

The City Mission Society will have two cottages at Walnut Grove Beach, Connecticut. One will serve as dormitory, the other as dining room and kitchen. Fifty girls will be sent out at a time, to remain two weeks each. Boys will be cared for in tents nearby. Students from the General Seminary will oversee the boys, deaconesses caring for the girls. Children from St. Barnabas' House and God's Providence Mission will be sent to the Rethmore Home at Tenafly, New Jersey, where 250 children and mothers were cared for last season. Five hundred children from the Pro-Cathedral will go, as in previous seasons, to the House of St. John the Divine at Tompkins Cove on the Hudson. St. Thomas' Church sends five or six hundred children each summer to the John Wesley Brown Memorial Home at East Marion, Long Island. Girls are sent in July and boys in August, in parties of 125 each. St. James' Church has a Home at Strawberry Hill, Connecticut, accommodating fifty or more children at a time. Grace parish maintains Grace-House-in-the-Fields, also in Connecticut, and the Church of the Heavenly Rest has two cottages at Copake, New York. The Church of the Incarnation cares for from three to four hundred mothers and children at its Home on Lake Mohegan, where it also has the Arthur Brooks Memorial Cottage, to which the children from the day nursery are sent.

At Rockaway Park, close to the ocean, is the summer home of St. George's parish, accommodating five hundred women and children during the summer. It is so close to New York City that many are sent down just for a day, and about 12,000 had such one day excursions last season. Trinity Church has a seaside home at Islip, besides a home at Catamount which is the especial work of St. Agnes' Chapel. Other parishes with regular summer homes are St. Mark's, All Souls', Calvary, and Grace-Emmanuel.

The Trustees of Trinity School have elected as President and Rector of that institution the Rev. Lawrence T. Cole, Ph.D., now Warden of St. Stephen's College, Annandale. Dr. Cole is elected to succeed the Rev. Dr. Augustus Ullmann, who, it is said, has not recently been in harmony with the trustees and therefore tendered his resignation. Dr. Cole has made an enviable reputation for himself in the four years he has been at the head of St. Stephen's College, and it is by no means certain that that institution will let him take up the New York work without making a strong protest. St. Stephen's is largely devoted to the classical training of candidates for the Church ministry and is in far better condition than when Dr. Cole went there. He had previously been Archdeacon of Michigan City, Indiana. Trinity School is one of the oldest educational institutions in New York. It was founded in 1709 and during Revolutionary times was a part of Trinity parish, but has had a separate organization since 1806. The Rev. Dr. Ullmann's plans for the future have not been announced, except that he is to continue his Thousand Islands Summer School on the St. Lawrence River.

The Rev. W. H. Sterritt, a graduate of Harvard University and a member of this year's graduating class at the Cambridge Theological School, has been appointed one of the curates at St. George's Church, to assist the rector, the Rev. Dr. W. S. Rainsford. Mr. Sterritt is a son of Professor Sterritt of the Columbian University, Washington.

The Trained Christian Helpers of the Long Island Diocese have recently removed to a new Sisters' House on Pacific Street in Brooklyn. A reception was given at the new home Friday of last week and many of the diocesan clergy and friends of the work were present. The Christian Helpers were organized about seven years ago as an auxiliary of the Church City Foundation. Members of the sisterhood are trained in nursing and the general care of the sick and their services are gratuitously given to those unable to pay for the services of a trained nurse. It was recently made one of the official organizations of the Diocese of Long Island and made its first report as such at the convention a few weeks ago. There are at present seven sisters connected with the House.

Columbia University graduated last week 854 students from its various departments, which include the Teachers', Barnard, and Physicians and Surgeons' Colleges. At the commencement, announcement was made of $500,000 in recent gifts to the institution, $300,000 coming from the grandson and daughter of the late Marcellus Hartley for a dormitory building, $100,000 to be devoted to the Columbia Law School, the gift of General Charpentier, and $100,000 for the College of Physicians and Surgeons. The University has one of the finest sites in New York, just north of the Cathedral of St. John the Divine, and is planning to add to its real estate by the purchase of a large tract lying between the Cathedral and the college. It holds an option on this land, known as South Field, the purchase price of which is $2,000,000. The confidence of the trustees in the friends of the University is shown by the statement, made at commencement, that although the money is not in hand, arrangements are making to take title to the property in the fall, with the expectation that gifts before that time will make the necessary payment possible. A number of honorary degrees were conferred, of which one went to the Governor of New York State.

A MAN can sit at a chessboard for three hours without moving a muscle, or on the bank of a creek half a day waiting for a bite; can't he sit still thirty minutes in church without feeling that the sermon is too long for endurance?—*Cumberland Presbyterian.*

THE CHOICE reward of a true man's work is not the applause of the street, which comes and goes, but the pride of them that love him.—*Ian Maclaren.*

THE FLOOD SITUATION IN THE WEST.

THE LIVING CHURCH has made an investigation of the appalling losses—certainly of property, possibly of life—through the severe floods in the Mississippi and Missouri valleys, in so far as these losses bear upon the Church or call for general relief on the part of Churchmen, apart from the general relief funds.

In the Dioceses of Missouri, West Missouri, and Iowa, we have the assurance of the respective Bishops that, while no doubt Churchmen have suffered, with others, there are no conditions warranting appeal to the Church at large.

It is in the Dioceses of Springfield and Kansas that help is most urgently required. This help must be not only the relief given to families and to individuals by the general relief funds of citizens, but at least a few thousand dollars must be placed at the disposal of Church authorities, partly to repair damage to Church property, partly to maintain Church work during the next few months in which local support will be wholly out of the question, and partly for the relief of those necessities that will be discovered rather by the clergy than by the administrators of public charities. THE LIVING CHURCH earnestly appeals for assistance to those two Dioceses.

The most severe loss appears to be that at East St. Louis, on the Illinois side, directly opposite the city of St. Louis, and itself a large railroad centre. We have but one parish in East St. Louis, but the rector, the Rev. John C. White, is also missionary at other points along the river, all of which have been inundated, with total losses, in many instances, to the people. Under date of June 11th Mr. White wrote:

"The larger part of our city is under 10 to 15 feet of water and the water slowly but surely rises. I do not see what but the intervention of a miracle can possibly save us from overwhelming flood. By far the larger portion of my parish here in East St. Louis are homeless sufferers. My missions in Venice and Madison and Granite City are all under water. I cannot reach them for the raging sea. All of them are homeless and have lost everything. Every one that can get away from the town has left. My family are in Belleville, safe. I am at my post to stay to the bitter end if it comes.

"I appeal in behalf of our Church people for assistance which is sorely needed."

In a more personal letter to his Bishop, the Bishop of Springfield, sent to us by the latter, who implores the assistance of Church people in this severe calamity, Mr. White writes:

"Have not been in bed since Monday night. [Letter written Thursday.] Am utterly worn out. Things present a fearful aspect. Venice is gone, Granite City also. Half my people here are homeless, some perhaps are dead. Suffering will be awful to contemplate. Will stick to my post to the bitter end. Have done all I can. Water not yet up to church building. Cars are yet running to Belleville, but I hear that the water reaches to the steps of cars. The day so calm and beautiful overhead, it is hard to realize such an awful catastrophe impending. I hope for best, but it looks dark and only the promise, "I will be with thee," comforts."

A fuller letter, at hand just as we go to press, is too late for quotation to be practicable, but only confirms what has gone before. Writing Saturday evening, June 13th—a letter not received here until the Tuesday afternoon following—Mr. White speaks of having "just awakened from the first sleep I have had since last Sunday night." He asks that only money be sent, as bedding and the like, though much needed, cannot be brought into the city, there being no train service of any kind possible for some days to come. Money is urgently and immediately needed.

For repairing the damage and sustaining the relief work, the Church is urgently invited to come to the assistance of at least the Diocese of Springfield, where the area from East St. Louis north to Alton has been under water, and where outside assistance must be looked for. The Bishop of Springfield has issued an appropriate appeal and has named as a committee to receive contributions, the Rev. John C. White (East St. Louis, Ill.) and Mr. J. William Pope.

Further reports may possibly make it necessary to widen the area in which outside relief must be given.

APPEAL OF THE BISHOP OF SPRINGFIELD.

"I have learned from my faithful presbyter and missionary in East St. Louis, the Rev. John Chanler White, 1501½ Baugh Avenue, of the suffering of thousands of our fellow beings along the Mississippi River, and especially in East St. Louis, and its vicinity, caused by the floods.

"It is a blessed responsibility and privilege, at such a crisis as the present, to be in a position to justify one to ask others to cooperate with himself in rendering immediate aid to the homeless and hungry, and naked and destitute. I beg, therefore, my own dear people throughout my Diocese, and all others, who will respond to my earnest entreaty, to come at once to the rescue of our helpless fellow beings in this, their hour of peril, and extreme distress.

"I beg all, who are able to give anything to help the sufferers to send their contributions to the Rev. John Chanler White, East St. Louis, Ill., whom I hereby appoint to act in association with J. William Pope as a committee, to represent our Church in raising funds to save thousands from misery and possible death by reason of privation and exposure.

"I hereby send my check for $100 for the assistance of the flood sufferers.

"May God bless all who give.

GEORGE F. SEYMOUR,
Bishop of Springfield.

"On the train, near Havana, Ill., June 11, 1903."

In Kansas the Bishop's appeal for assistance for North Topeka was printed last week. Later advices from him state that the condition is even worse than that then depicted. The water in and around the church was 25 feet deep. The walls have been crushed out and the foundation undermined. An attempt is now being made to protect the foundation, but the quicksands of an old stream bed are rapidly drawing out the refuse and dirt. The people are totally impoverished, and must not only be relieved for their own sake, but the Church services must be supplied, the old debt of $700 must be paid, and the building must be almost, if not wholly, rebuilt, by outside aid. Further particulars show similar conditions to exist at Argentine, where the Bishop advises that though no harm is done to the church edifice, yet nearly all the people have suffered heavily and can give no aid to the Church for a year at least. At Kansas City, Kansas, there must be aid from outside to continue services. Here the people saved only what was in the upper stories of their buildings, the contents of all buildings on the ground floor being practically lost. These are poor people, but they are happy in that there has been no loss of life. At Panton, where a mission was recently established under the Rev. De Lou Burke, the latter is actively working for the relief of the people.

The Bishop's chief anxiety is for North Topeka and Argentine, where, in addition to the relief work proper which will be attended to by the public at large, he must be responsible for services, and, at least in the former case, for repairing the loss on the church building as well as for interest and taxes for months to come. He mentions having as yet no reports in detail from the churches west of Topeka, on the Kaw River, but except in one instance, these churches are on high ground, and the people are better off and not likely to add to the amount to be met by the Church at large.

In Kansas City (Diocese of West Missouri), St. Mark's Church was—to quote from the Kansas City *Star*—

"turned into a house of refuge. The pews were arranged in pairs to make fairly comfortable beds, and covers were furnished by members of the church. It did not take long to fill the pews and afterward people slept on the floor. The congregation is now caring for more than 100 people, feeding them and furnishing places to sleep. Food and money are needed. There is plenty of clothing on hand.

"'I don't know whether we will have services Sunday,' the rector said. 'We may be too busy, but this work is more practical Christianity than we often have a chance to do.'"

St. Mark's is one of our weaker parishes, the Rev. D. G. Mackinnon being rector.

MR. BERTRAM DOBELL has rescued from the oblivion of manuscripts the verses of Thomas Traherne, a seventeenth century poet, allied in spirit to Cowley and to the metaphysical poets. The discovery is perhaps best described by A. T. Quiller-Couch in the London *Daily News*, who fearlessly asserts that the new poet is the peer of Herbert and Vaughan:

Thomas Traherne (says Mr. Quiller-Couch), the son of a Hereford shoemaker, was born about 1636, and came, in all probability, (like Herbert and Vaughan), of Welsh descent. In 1652 he entered Brasenose College, Oxford, as a commoner. On leaving the university he took orders; was admitted rector of Creedhill, in Herefordshire, in 1657; took the degree of bachelor of divinity in 1669; became the private chaplain of Sir Orlando Bridgman, at Teddington; and died there, a few months after his patron, in 1674, aged but thirty-eight. He wrote a polemical tract on "Roman Forgeries," which had some success; a treatise on "Christian Ethicks," which, being full of gentle wisdom, was utterly neglected; an exquisite work, "Centuries of meditations," never published; and these poems, which also he left in manuscript. And there the record ends—of a *vita fallens*, if ever there was one; yet of a life which, if we may trust his writings, perfectly suited him.—*N. Y. Evening Post.*

MISSIONARY PROGRESS.

As Viewed by the Board of Managers.

AT THE May meeting, held on the 17th, the Treasurer made statement of the finances showing that the contributions were $78,620.34 larger than last year at the corresponding date, but remarked that this did not show the true gain as Easter fell later this year and there had therefore been less time in which to receive the Lenten offerings. Leaving these out of the question, the gain from all other sources was $78,805.66. Making the proper allowance for difference of time the Lenten offering showed a gain of $5,150.78; and the average increase per School reporting was $31.68, against $28.81 last year; 3,119 Schools contributed $98,837.03, while in the same period in 1902 3,222 Schools sent $92,834.22. The increase of $78,805.66 mentioned is mainly in parish offerings. During the last month a single offering of $6,000 was received from an individual. Contributions of this class nevertheless are still behind last year at May 1st by about $5,000. The offerings of the Woman's Auxiliary have increased about $12,000. The total of obligations to May 1st for the current fiscal year was $800,234.43.

The Treasurer reported that on the previous evening (June 8th) he had participated in the services in St. John's Church, Lower Merion, Pa., upon the occasion of the unveiling of a tablet commemorating the twenty-fifth anniversary of the Sunday School Lenten Offering; that being the parish where it originated, when John Marston, Esq., was Superintendent of the Sunday School.

Under the pledges spoken of last month from the Woman's Auxiliary existing appointments of women workers, made under the United Offering of 1898, were continued.

A communication was received from the Bishop Coadjutor of Chicago informing the Board that at his instance the Diocesan Board of Missions had ordered paid back into the treasury of this Society $187.50 which had been paid so far this year for Swedish work in the Diocese, and saying that the appropriation ought not to be renewed for the coming fiscal year.

An appropriation of $500 was made from the income of the Anna Mary Minturn Fund, payable to the Bishop of Salt Lake when the same will complete the proposed St. John's Chapel, Salt Lake City, without debt.

ALASKA.

Letters of April and May from Bishop Rowe were received. At the earlier date he had just returned from a visitation of Valdez and other places on the coast. Found the work at Valdez in excellent condition, but many of the houses were almost buried, as a little less than sixty-two feet of snow had fallen during the winter. The town is the gateway into the interior of Alaska. The Bishop arranged for a hospital which is greatly needed. He says that we have the confidence of the people and they will erect the building. He had a gift of lots for this purpose. The Rev. Mr. Taylor says the plot is 150 x 150 and that the people pledged $1,000 for the house, and proposed to aid the work of the hospital by every means within their power. He further writes that large congregations greeted the Bishop and an offering was taken towards the Apportionment. Mr. Taylor and Miss Cora M. Whittemore were married at Loomis, Cal., on May 14th and they departed almost immediately for Valdez. In his second letter the Bishop writes of the great coming importance of Council City, where he is proposing to place a doctor and two nurses. A friend has made a proposition to him that he will build and equip a hospital at this place and turn it over under the condition that the Mission shall manage it. He believes this point to be unlike almost any other in Alaska and that there will be local support sufficient to pay all expenses. He is proposing to transfer the Rev. John E. Huhn to the new station, as it can be done without serious injury to the work at Douglas, which will be placed under the charge of the Rev. Mr. Roth at Juneau. Mr. John White, a student at Nashotah, will relieve the Rev. Mr. Bloor at Nome for a year, the Bishop having granted Mr. Bloor leave of absence for a year to go to England. Mr. White will receive Mr. Bloor's stipend for the time being. When last writing the Bishop said that he was to leave Sitka on the 5th of June and visiting Juneau, Skagway, and probably Dawson, and would then proceed to St. Michael and Nome, purposing to reach the latter place about August 1st. The Rev. Mr. Chapman writes that at the close of December the girls' school was removed into the new building erected by the spontaneous offerings of friends last year, after the destructive fire. Is very much pleased with the structure. At Epiphany they made a general offering for the Apportionment Plan. The contributions necessarily were in kind. The Woman's Auxiliary will make a robe from the rabbit skins then given, which Mr. Chapman has no doubt will be saleable. The Rev. Mr. Wooden reports that the few who were left at Fort Yukon in April attend services in a very exemplary manner, and there would be many for Confirmation were it possible to get the people together when the Bishop comes. He commends his assistant, William Loola, a native, for his faithful services. Miss Woods writes from Circle City that during the Rev. Mr. Rice's absence lately on a missionary expedition, Mr. Claypool, United States Commissioner, conducted services; the ladies at the station keeping up all the other work. Some of the children speak English so well that there is an interpreter in almost every cabin. At the time of writing, March 21st, the sun was just appearing again after the long arctic night.

THE PHILIPPINES.

From The Philippines the Rev. Walter C. Clapp writes that he was then, in April, making arrangements to remove to Bontoc in the Igorrote country, which he thinks may prove a particularly interesting field. The mail time to that point, he remarks, will often be twice as great as between New York and Manila, owing to irregularities of inland communication. Between the points lie two 6,000-foot ranges of mountains. Bishop Brent's appointment of Miss Emily Mease Elwyn, Deaconess, of Philadelphia, as a woman worker in the Philippines Mission, has been consummated by the Board and the necessary appropriations have been made.

CHINA.

The Bishop of Shanghai states that the last reports he has received from his missionaries show a considerable increase in the number of catechumens and are generally encouraging. Dr. Suvoong, who was graduated at Kenyon College in the class with the late Rev. Y. K. Yen, and who took a course in medicine in New York, has always remained friendly with the Mission and has lately presented it with a valuable plot of ground. Dr. Suvoong is now President of the College department of the Kiangnan Arsenal. Progress is noted in the American congregation of the Church of Our Saviour, Hongkew, under the charge of the Rev. Fleming James. The Boone School has recently purchased from its own earnings a valuable piece of land adjoining its premises. Upon this the new building for the Divinity School is being erected, but for the time being it is to be used by the Collegiate class of the Boone School. Mr. Thomas Paul Maslin, soon to be ordained in the Missionary District of Sacramento, with the approbation of the Board, has been appointed by the Bishop of Hankow as a missionary in his District. Mr. Maslin was recently graduated from the General Theological Seminary.

JAPAN.

The Bishop of Tokyo informs the Board of the retirement from the Japan Mission of the Rev. Henry S. Jefferys as of date of May 1st. Mr. Jefferys has taken work in the Japanese Middle School at Sendai.

WEST AFRICA.

Among the communications received from Liberia was a letter from Mr. M. J. Ledlum, who signs as Warden of our church at Cape Mount and who has been residing in the neighborhood fourteen years. His purpose was to commend strongly the work of the Rev. Nathan Matthews "relative to the training of the school boys and also the conduct of the Church services which show progress and great improvement." He further writes that the furniture for the Irving Memorial Church, largely provided with offerings from the Woman's Foreign Committee of the Diocese of New York, is highly appreciated and that they can now affirm that their church is the finest in the Republic, adding "for which furniture all concerned beg to return thanks."

VACANCY FILLED.

The Bishop of Massachusetts was elected to membership in the Board to fill the vacancy caused by the resignation of the Bishop of Tennessee.

EMERSON'S APPEARANCE.

EMERSON'S appearance was striking, and his manner not without a certain austere awkwardness, especially noticeable on the lecture platform, where for years I rarely missed an opportunity of hearing him. He was tall and spare, with a slight stoop of the shoulders, a head carried slightly forward, and fine eyes of a peculiar peering, penetrating expression. The strong aquiline nose was the most characteristic feature, but he had ears to match; they were the side wheels to that prow; viewed from behind, they stood out from his head like wings borrowed from the feet of Mercury. The head itself was one to baffle phrenology. There seemed to be nothing remarkable about it except its unusual height in the spiritual and moral regions, veneration, firmness, self-esteem. It was otherwise almost commoplace, full in the observing faculties, but falling away to flatness in what is known as casuality; wide in ideality and sublimity, and, as far as I could guess from rather close scrutiny on two or three occasions, in caution and destructiveness. His force did not lie in mere intellect. He never argued; what was reasoning in others was in him a questioning of the perceptions. Add to this temperament, genius, the torrential source of being we name the soul, elusive to the anatomist, and to the fumbling fingers of the phrenologist forever past finding out.

In lecturing he had but one gesture, a downward thrust of his clenched right hand, which was nearly always held contorted and tense at his side, and which he used with unconscious earnestness in driving his imaginary stakes. He was sometimes amusingly careless with his manuscript, losing his place and searching for it with stoical indifference to his patiently waitng audience—"up to my old tricks," as I once heard him remark when he was an unusually long time shuffling the misplaced leaves.—J. T. TROWBRIDGE, in the *Atlantic.*

The Conventions on The Name.

IN CONNECTICUT.

The Bishop spoke with large wisdom on the subject, saying, in part:

"It is to my mind clear that no change in the title ought to be determined upon until it is evident that the change is to be effected with something like unanimity. Moreover, such a change as is proposed cannot be forced. It comes, if it comes at all, not by violent effort, but quietly, in the thought and speech of men, and votes of conventions would only register a change already accomplished. It is now evident that anything like unanimity regarding the question proposed is at this time impossible. None the less, courtesy to the committee would demand some response. Calm and reasonable discussion has always seemed to me something not to be feared or discouraged, but rather likely to be fruitful of good somehow. At this juncture sincerity would seem to demand a frank expression of opinion. Therefore I make no apology for entering upon the subject, trusting that it will be understood that I am only saying how I personally look at the matter.

"Such a question it is possible to approach with superficial thought on one side or the other; either to dismiss the proposition as unworthy even to be considered, or rashly to suppose it a thing to be carried through off-hand and at once. Deeper thought will inquire whether this dissatisfaction on the part of many does not mean something which it is worth while to consider, and at the same time will recognize that it is not a light matter to propose to change a name closely associated with the most tender and solemn and sacred experiences of many souls.

"Twenty years ago, in the General Convention of 1883, I stood up in the House of Deputies with a very small minority (if my memory serves me we numbered eighteen), to cast my vote in favor of striking from the title of the Prayer Book the words "Protestant Episcopal.' I have seen no reason to change my mind. . . . ."

He then showed the limitations attending the present title, and continued:

"The world moves. The outlook of our age is bright with a promise that did not illumine the sixteenth, seventeenth, or eighteenth centuries. The spirit of this age is synthetic. Beneath differences are sought and found more fundamental unities. Parts of Christendom separated by distance and division have been thrilled by common currents of Catholic thought. To this Church, at once Catholic and free, would seem to belong a peculiar mission to fulfil and also singular advantage and opportunity. The present title, while it does not invalidate, is inadequate to express this Church's historic and righteous claim in the Catholic inheritance; nor does it express her Catholic yearning for the visible unity of Christendom. There is reason for asserting that it is found to be not adapted for use in the foreign mission field, where we confront heathenism, and are in close contiguity with other Christian bodies. Among our own people, aside from formal documents, it has practically fallen into disuse."

He found it difficult to determine in his own mind, the wisest substitute for the present form. He doubted whether the expression "American Catholic Church" sufficiently differentiated the local from the universal body. He desired "as little name as possible. The ideal title would be merely a territorial designation like 'The Church of England.'" "As a matter of fact 'The American Church' is to-day the designation most commonly in use among ourselves. There are considerations in favor of its peculiar appropriateness now."

Our differences would, however, prevent any immediate action.

"My own judgment would be on the title page of the Prayer Book to omit the particularizing and restricting words, so that the title would read: 'The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church.' Farther than this I do not see how we can at present go.

"Yet, and although there be no further issue in definite action at this time, I venture to express the confidence that much of the recent discussion of this subject may prove to have been not without significance or fruit. . . . ."

"More and more the Catholic Ideal commands men's contemplation.

"The Spirit of God is, I trust, inspiring larger purposes and hopes than may find expression in the legal title that became ours a century ago. . . . . We need not be impatient at delay. If in love to Christ and in sympathy with His prayer for the oneness of His disciples, our purposes and ideals be thus larger than our legal title, and if, concerning that appellation more and more among us are touched with a discontent which, as I think, is not without some reason and not ignoble, none of us need be alarmed on the one hand, nor, on the other, need any be impatient.

"In God's own time and in His own way He may, using, as I trust and believe He is using, this Church as one factor toward that result, bring about such a unity of His people in this land as may without gainsaying be called The Church in the United States of America."

The matter was referred to a special committee consisting of the Rev. Dr. Samuel Hart of Middletown, Rev. Dr. Edwin S. Lines of New Haven, Rev. Dr. Edmund Rowland of Waterbury, Rev. Louis N. Booth of Bridgeport, Rev. J. Chauncey Linsley of Torrington, Rev Dr. Foster Ely of Ridgefield, Rev. E. C. Acheson of Middletown, General W. W. Skiddy of Stamford, J. J. Goodwin of Hartford, Dr. C. A. Linsley of New Haven, Richard L. De Zeng of Middletown, Nathan J. Welton of Waterbury, Charles B. Chapman of Norwich, and H. H. Heminway of Watertown.

At the unanimous suggestion of the committee, the following resolutions were passed:

"*Resolved*, That in reply to the request of the committee of the General Convention to which was referred the matter of a 'change of name of this Church,' this Convention hereby expresses its opinion that it is inexpedient that a change in the formal title of this Church should be made at this time.

"*Resolved*, That this Convention thanks the Bishop for the words in which he has brought this question before it and asks his consent that that portion of his address may be separately printed for distribution in the Diocese."

IN CENTRAL NEW YORK.

The Rev. Dr. McKnight offered a resolution that the request of the committee of the General Convention on the subject of the change of name be referred to a committee of four clergymen, and four laymen to report to this Convention. The chair appointed the Rev. Drs. Bellinger and Babcock, Rev. Messrs. Staunton and Saphoré; Messrs. W. D. Dunning, H. B. Hubbard, C. W. Mott, and F. G. Clarke, as such committee. The last two gentlemen named were not present at this Convention. Dr. Bellinger was called home and the remaining five acted as the committee. Mr. Saphoré presented the following as a report:

"*Resolved*, That it is the sense of this Convention that it is inexpedient to the change the name of the Church.

"(Signed)
"E. Warren Saphore,
"W. D. Dunning,
"H. B. Hubbard."

Mr. Saphoré said the majority of the five wish it understood that they do not commit themselves as to the future, but they did not want a change made now. He spoke of the agitation on the question as having been detrimental to the Church. The Rev. Dr. Babcock spoke briefly for the minority but said they presented no report.

To get the matter before the Convention, Mr. Saphoré moved the adoption of the report.

Judge Andrews spoke in favor of the resolution. He said he wanted the question of a change in the future left to the future. Now, the vital point to decide is, "are we in favor of a change, and if we are not, it is the right and duty of the Convention to so express its opinion. He said there had been no more barren debate in Church circles of the United States than that which has risen on this question; the Church, instead of devoting itself to the prime work of the regeneration of the world, had been agitated on this subject."

The Rev. John T. Rose spoke against the change and said that the matter had been brought about by those who disliked the word "Protestant" in the name of the Church. He cited the names and influence of Bishops Hobart and De Lancey as being enough to stay this movement. Rev. John Arthur deplored the suggestion of partisanship in this matter, and thought it was simply a question of practical sense. The name used on the title page ought to conform with the Creeds. A negative partial name like the present one does not become the positive character and historic claims of the Church.

After some further argument by the Rev. Messrs. Byron-Curtiss, Coley, and Hyde, a motion to amend the report so as to insert the words "at this time" was made, but it was lost.

The vote on the original motion was then taken. It resulted as follows: Affirmative, clergymen 29, laymen 26; negative, clergymen 37, laymen 8. It was therefore lost by non-concurrence. At this juncture Rev. Dr . Duff offered a resolution in the exact words of the committee's report, with the words "at this time" added. This was seconded, and by a *viva voce* vote declared carried.

IN NORTH CAROLINA.

A considerable share of the Bishop's address was devoted to a consideration of the subject. He spoke of the question as being by no means a new one, having been raised by the very adoption of our present title more than a hundred years ago. While Protestant Episcopal has been the legal designation, it has never justified itself to popular use. We have been known as Episcopalians without, and Churchmen within our own borders; so that it is not surprising that voices have from time to time been raised in advocacy of some

designation which should more accurately express the true character and the Catholic heritage of the Church of our fathers.

The Bishop said in substance: I am not deeply interested in the proposal as one urgently demanding immediate attention. I think that a change of title would not affect in any way whatever the Catholicity of the Church, and that it is undesirable to spend much time in discussing it to the exclusion of more weighty matters; but as the question has been raised by action of the General Convention, it cannot be ignored. Opposition to the proposal seems due chiefly to a Pseudo-Catholic agitation in some quarters which is thought to threaten a return to the abuses of the Roman system. But none should be afraid of a frank discussion of what is really an important question.

This is the ancient Church of our people, which has always presented to us the truth as received from the Apostolic age by unbroken ecclesiastical tradition; not a Church drawing its inspiration and purpose from the controversies and noble contentions of the Reformation age. It is not well for it to name itself after a mere incident, however important, or a particular phase of its comparatively recent history. The Church of England never called itself a Protestant Church. It *did* call itself a Reformed Church. Luther was a Protestant in the proper sense of the word. He failed to effect certain reforms in the Church of which he was a priest, and his adherents, hopeless of success in their endeavors, and overborne by the Papal party at the Diet of Spires in 1529, entered their solemn *protest* against evils which they were unable to remedy. Thus they became Protestants, and built their separate organization, and justified their separation, upon their Protest, upon their inability to correct the corruptions and superstitions of the Church. Those who occupy their position are Protestants. Happily, our experience was different. The Church of England at the same period became aroused to the same errors in doctrine and corruption in morals, and to the usurpations of the Bishop of Rome over other Churches and nations. And having become aroused, she proceeded, not to protest, but to reform. She had no occasion to protest. A protest is a confession of weakness. It bears witness to faithfulness of heart and spirit when overborne by the power of evil. He who can correct the evil which he sees does not protest. He is otherwise occupied. He abates the evil. To call this Church a Protestant Church is, in the proper sense of the word, not only to apply a misnomer; it is to be ungrateful to God who saved us from the necessity of helpless protest, and blessed the efforts of our fathers to purge out the evil from His Church, and to preserve it in its integrity and continuity for the ages to come. I am not ashamed of the word Protestant. In a sense I honor it, and glory in it; but it is not my family name. I do not think it a proper designation for this Church.

But our discussion should not be merely negative. Is there a better name? We claim to be representatives of the ancient Church before the days of schisms and divisions. We should be true to our history, and not give cause, I think, to our brethren who put their claims upon distinctly different grounds, if we should call this the American Catholic Church. "The Church in the United States," or "the American Church" might be offensive to many of our Christian brethren, as suggesting an injurious inference. To call this the American Catholic Church would simply be to set forth what it has always held itself to be, namely, the representative in our country and for our people of the ancient Church of our race. It could in reason be offensive to none, save to that Church which imposes its false and modern tenets as the tests of Catholicity. To assert our true Catholic doctrine and position against the Church of Rome will be the most effective way in which we can illustrate the reality of our Protestantism. No reformed communion can with justice resent our taking the name American Catholic, since none of them claim it. Certainly all true Churchmen should feel the name to be appropriate. At every service we confess our faith in the Holy Catholic Church. While we do not claim to be that in its entirety, we stultify ourselves unless we believe, and unless we let the world understand that we believe, this Church to be a living branch of that Holy Catholic Church in which we profess our faith.

It has been objected that to limit the universal by saying the American Catholic Church is to expose ourselves to the criticism directed by our own divines against the name of the Roman Church. The very simple and very sufficient reply to this is that so long as the Roman Church confines herself to Rome, she rightly calls herself the Roman Catholic Church. It is only in other countries that the name Roman Catholic, as a name, becomes illogical. As illustrating the propriety of the word Catholic in the name of this Church, it is interesting to recall the fact that upon the organization of the Church in the Confederate States in 1861, the Rev. Dr. Hines, a native of North Carolina, and formerly an honored presbyter of the Diocese, but then residing in Tennessee, moved to substitute in the title of the Church "Reformed Catholic," in place of "Protestant Episcopal." The motion did not prevail, but Bishops Atkinson, Otey, and Green, all of them, we may say, North Carolina Bishops, voted for the change. We need not fear that we shall go very far wrong when we are following in their steps.

The address closed with counsels to exercise Catholic charity in discussion and in the judgment of differing opinions.

The matter was referred to a committee of six which, being equally divided, presented two reports, as follows:

"The undersigned members of the Committee to whom was referred that portion of the Bishop's address relating to the question of the Change of Name of the Protestant Episcopal Church in the United States of America respectfully report that the Committee being equally divided, we recommend the adoption of the following:

"*Resolved*, That we recognize the propriety of the Bishop's suggestion that we take no action hampering the freedom and independence of those who shall represent us in the next General Convention, and reserve our own individual convictions on the general principle of the propriety and desirableness of a change of name.

"*Resolved*, That in the opinion of this Convention, this Diocese does not desire that the name of the Protestant Episcopal Church in the United States of America shall be changed at this time.

W. H. MEADE,
H. A. LONDON,
KEMP P. BATTLE.

"The undersigned, members of the Committee to whom was referred that portion of the Bishop's address relating to the Change of the Name of the Protestant Episcopal Church in the United States of America, respectfully report, that the following preamble and resolutions should be adopted, the Committee being equally divided:

"WHEREAS, The Church of the Living God, the Pillar and Ground of the Truth, is the One, Holy, Catholic, and Apostolic Church of the Creeds, the Congregation of Christ's Flock into which we were received at our Baptism; and Whereas the words *One, Holy, Catholic, and Apostolic* do not belong to particular or national Churches; and Whereas our national Church here in America is a part of the Holy Catholic Church; and Whereas there can be no question of the Catholic character of our national Church; and whereas the words *Protestant Episcopal* added to the title of this Church by the General Convention on the sixteenth day of October in the year of our Lord One Thousand Seven Hundred and Eighty-nine do not adequately express the real character of the Church; and Whereas such phraseology is not in accordance with Catholic usage or historic precedents; and Whereas the full meaning of these words seems to imply that this Church is not only a Protestant Church, but is the only Protestant Church that is Episcopal, and that this Church is not only an Episcopal Church, but is the only Episcopal Church that is Protestant; and Whereas the word *Protestant* has never been the official title of the Church of any nation or locality; and Whereas the word *Episcopal* is no more the distinguishing characteristic of Christ's Church than the word *Presbyterian* or *Diaconal;* and Whereas the only name for any branch of the Catholic Church which has the sanction of Scripture or antiquity is that which merely designates its locality or nation, as the Church of Ephesus, or the Church of Jerusalem, or the Church of Ireland, or the English Church, or the like, now therefore

"*Resolved*, by this Convention of the Diocese of North Carolina:

"1. That our National American Church should not be officially entitled the Protestant Episcopal Church in the United States of America.

"2. That the General Convention is requested, whenever in its judgment it be expedient, to restore to this Church its proper national and Catholic title; but this Convention is not desirous that any action should be taken until Churchmen are ready for it.

"3. That in the opinion of this Convention, such words as *Episcopal, Reformed*, or *Protestant* should not be made a part of the official title of any particular, local, or national Church, which is of Apostolic origin, and adheres to the Catholic faith.

"All which is respectfully submitted.

E. A. OSBORNE,
R. B. OWENS,
JOHN S. HENDERSON."

Mr. R. H. Battle offered as a substitute for both reports from the Committee, the second resolution of the reports presented by Mr. H. A. London, with whom he united in an able defense of the present title, supported by other members of the Convention. In favor of some action looking to an ultimate improvement in the title, Mr. Henderson presented an able historical statement of the question, indicating the inadequacy of this title and the confusion produced by the use of terms that, having lost their original significance, are now misunderstood and misapplied.

The Rev. Dr. Murdoch gave the first use of the term Protestant at the Geneva Diet, the second as applied to the Augsburg Confession, but more recently discarded by the Lutheran body as unmeaning, and third as a stigma pronounced by the Roman Church at the Council of Trent upon all persons refusing obedience to the Bishop of Rome.

The Rev. Dr. Pettinger favored delay with the hope of eventual agreement to a change in which all branches of the Anglican Communion might agree with a view to the promotion of Christian unity.

The vote on Mr. Battle's resolution stood: Clerical: ayes 15, noes 16; parishes: ayes 13, noes 2, divided 1.

On motion of the Rev. A. B. Hunter it was then resolved that consideration be indefinitely postponed.

IN EASTON.

The Bishop, in his address, declared himself as opposed to any change at this time. The subject was referred to the following committee: The Rev. L. B. Baldwin, the Rev. Wm. Schouler, the Rev.

David Howard; and Messrs. J. S. West, W. E. Hine, M.D., W. H. Gibson, and Hon. Jas. A. Pearce, who reported as follows:

"Whereas, It falls within the province of the General Convention only, and not of the diocesan Convention to change the name of the Church:

"And Whereas, No change is desirable until it can be brought about without serious danger of division in the Church, and with practical unanimity; therefore, be it

"*Resolved*, That until the subject is presented through amendments proposed by the General Convention, and regularly submitted to the several Dioceses, we deem it inexpedient to take any action relative to any change in the name of the Church at this time."

The Rev. W. A. Coale offered the following substitute:

"*Resolved*, That this Convention of the Diocese of Easton, while not committing itself against the principle involved in the change of name of this Church, does place itself upon record as deeming it unwise to take such action at this time."

The subject was ably and earnestly discussed. Many of the delegates present, both clerical and lay, while opposed to any immediate change, were not satisfied with the present legal title, and desired so to put themselves upon record. Several amendments were offered and the whole matter was re-referred to the original committee, who finally offered the following:

"*Resolved*, That in the opinion of the Diocese of Easton, any change in the name of the Protestant Episcopal Church in the United States of America at this time would be inexpedient."

The resolution was adopted by the following vote: Clerical: ayes 22, noes 2; lay vote by parishes: ayes 17, noes 1.

OTHER BUSINESS TRANSACTED IN DIOCESAN CONVENTIONS.

CENTRAL NEW YORK.

(Rt. Rev. F. D. Huntington, D.D., LL.D., Bishop.)

The Convention was held beginning June 9th, at St. Peter's Church, Auburn.

In his address the Bishop mentioned the division of the main concern of the clergy between worship and preaching, both of which in his judgment presented food for thought. As to worship, he recalled that, though the fundamental truths pertaining to it are fixed, there are details that are "colored by the social habits and tastes of what are called the times." "The tendency to unregulated liberty is fostered by a general drift in the affairs and spirit of the age and community where we live." This brings with it abuses that are conspicuous in religion as elsewhere. Restlessness is a commonplace of the day. "Fifty years ago accessions to the Church from dissent were largely due to a widespread conviction that the Church was constant, conservative, immutable, orderly, the same in one time and place as in another." This has been changed. "Is the change for the benefit of the devotions, or is it for curiosity, observation, remark, debate—something quite alien from prayers and praise to God?" There are matters pertaining to ritual "lying in the sphere of tolerated freedom." It is only when these are singularly eccentric that devotion is seriously disturbed. "More momentous still to a true steward and genuine watchman are such extra-rubrical acts in the chancel as have symbolic signification." "They may convey what words would not be allowed by Church law or public opinion to convey." "If our Ordinal, our Canons of candidates and Ordination, our Standing Committees and episcopal examinations provide no protection against a moral turpitude and profane trickery like this, our first ecclesiastical undertaking ought to be a radical revision of the whole ecclesiastical system." It does not follow that "the Catholic worship is cast into a mould of such iron rigidity that it admits no enrichment." Some, particularly of those who entered the Church within the last half century, might wish that "the simplicity of the American Fathers might be guarded and preserved." This was reasonable, yet the Bishop considered that "some recent modifications are a gain to the best ends if legally authorized, such as the reverent presentation of alms, the insertion of the Penitential office, the closer connection of the saying of the Litany with the congregation, the more reverent manual treatment of the material elements at the Sacrament of the Holy Communion or the Eucharist (not the superfluous multiplication of genuflections or a finical attitudinizing), the two lighted candles as betokening the Light of the World in the Person of Christ so commemorated as very God and very man, and the frequent singing of devout hymns." But if any of these things are abused, "then the august mysteries of the Faith Revealed had better be set forth with even a Moravian or Puritan simplicity." The Bishop then adverted to practices that might be characterized as disloyal and to involve duplicity, if not dishonesty, without mentioning any such in detail.

Taking up the subject of preaching, he lamented what seemed to him to be a decadence to be observed in the homiletical literature and the preaching of the day. "Only fifty years since, preachers without a manuscript were exceptional and few. The *memoriter* method was nearly as rare. By far the greater number of sermons were written, and were read with more or less independence of the manuscript. Whatever the advantage or disadvantage on the whole, there were two or three evident advantages. The preacher knew when he took his text just what he was going to say, in thought, doctrine, language, grammar, and length. So far his self-possession was not disturbed, his mind was not confused by anxiety, and he was not likely to 'break down,' whatever his elocutionary training or defects might be." Extemporization had come into fashion, and in the Bishop's judgment had been much abused. "How many volumes of sermons that are worth printing, and prove to be so, were extemporized? Time will reveal an obligation, not only to the soul of the individual hearer, but to the Christian minister and to Christian literature."

The Bishop Coadjutor suggested closer affiliation of Keble School with the Diocese, and on recommendation of a committee, a general Board of Trustees was appointed to incorporate and assume charge of the school.

The Rev. James K. Parker was elected Secretary of the Convention and the Rev. Wm. Cooke, Assistant Secretary. Mr. Seymour H. Stone was elected to the office of Diocesan Treasurer, to succeed George J. Gardner, deceased. The following were elected members of the Standing Committee: The Rev. Drs. Brainard, Lockwood, and Babcock, the Rev. J. R. Harding; Messrs. A. H. Sawyer, J. R. Van Wagenen, W. D. Dunning, Geo. T. Jack. For the Missionary Council were chosen the Rev. R. M. Duff, D.D., and Mr. George J. Mager.

CONNECTICUT.

(Rt. Rev. C. B. Brewster, D.D., Bishop.)

At the Convention held in St. Andrew's Church, Meriden, June 9th, the sermon at the opening Eucharist was delivered by the Rev. Stewart Means. The Secretary, the Standing Committee, and officials generally, were reëlected. The sum of $2,000 was appropriated for Missionary work in the Diocese for the ensuing year, in addition to income from funds. The following resolution was adopted:

"*Resolved*, That the Board of Directors of the Missionary Society of this Diocese be requested to inquire into the spiritual condition of those portions of the State which are without the ministrations of religion; and determine the duty of this Church in regard to them, and to report to the next annual Convention, such action as the conditions found may warrant."

Further resolutions also provided for the employment of a special agent, at the discretion of the Board of Directors, for the whole or a portion of the coming year. Certain new arrangements were authorized at the Episcopal Academy at Cheshire. A vacancy in the Board of Trustees of the Infirm Clergy Fund was filled by the election of the Rev. Arthur T. Randall.

NORTH CAROLINA.

(Rt. Rev. J. B. Cheshire, D.D., Bishop.)

The Milwaukee resolutions relating to Courts of Appeal and to the Provincial System, were affirmed and adopted as the sense of the Diocese of North Carolina. The Standing Committee and other officials were reëlected.

EASTON.

(Rt. Rev. Wm. F. Adams, D.D., Bishop.)

The 35th annual Convention of the Diocese of Easton assembled in Emmanuel Church, Chestertown (the Rev. H. B. Martin, M.D., rector), on Tuesday, June 2nd. The Convention sermon was preached by the Rev. W. G. Woolford from Acts ii. 42, and the Holy Communion was celebrated by the Bishop of the Diocese, assisted by the Rev. Jas. A. Mitchell, the Rev. Wm. Schouler, the Rev. E. R. Rich, and the rector. The Rev. Edw. R. Rich, Dean of Trinity Cathedral, Easton, was for the seventh time elected Secretary, and the Rev. F. B. Adkins was appointed Assistant Secretary. The usual reports of the treasurers and trustees of diocesan funds were made, showing a healthy condition of the Diocese financially. The Secretary presented a memorial from the Diocese of Milwaukee in reference to "Courts of Appeal," which was referred to a committee consisting of the Rev. Edw. R. Rich, Mr. John S. Wirt, and William Collins.

The Bishop called attention to and highly commended the work of the Church Periodical Society.

The committee appointed to consider the "Missionary Apportionment," reported, and the following resolution was adopted:

"*Resolved* That this Convention approves the amount apportioned for the present year to the Diocese of Easton, and the clergy and laity of the Diocese are earnestly urged to do their best that the entire amount called for may be contributed at the earliest date possible before the end of August next."

The Standing Committee was reëlected. The Rev. H. B. Martin M.D., and Mr. E. S. Valliant were appointed Deputies to the Missionary Council.

The committee having in charge the proposed fund for the relief of the families of clergymen dying in active service in the Diocese, reported progress, and was continued. The committee consists of Mr. W. G. Kerbin, Mr. E. S. Valliant, and Mr. W. H. Gibson, with Mr. E. S. Valliant as treasurer, and a lay delegate from each county.

SOCIAL SETTLEMENTS.

THE Cleveland Clericus met on Monday, June 1st, at Trinity Cathedral House. The address on the occasion was given by Dean Williams, on the subject of "Social Settlements," a subject on which he is peculiarly fitted to speak, from his intimate association with such work. He gave as the great idea upon which the Social Settlement is based, the fundamental doctrine of Christianity, the Word made flesh. God had been working for ages upon man through prophets and systems, but it was the Incarnation which finally made Him known to them. But it might also be said, that it was through the Incarnation that man was revealed to God. So that the efficacy of the Incarnation works two ways, up and down, manward and God-ward, as is distinctly expressed in our doctrines.

Now modern society is cleft into two parts, each part knowing hardly more of the other than the earth knows of Mars. A new industrial world has been created in society, and the old one, in which personal relations existed between employer and employed, has passed away almost as completely as the antediluvian world has passed. Great combinations control whole industries, and capital is severed from human touch with labor. The people with influence live together, and have the environment which they desire, and around them gather all the privileges and good influences which make life sweet. The people with no influence, now greatly increased in number, also swarm together and extend the slum. They do not know how to set to work to improve their condition, and so exist in helpless misery. To meet this great need has arisen the Social Settlement, growing out of the religious movements of the last century, and developing rapidly in the large cities of England and the United States—for it is altogether an Anglo-Saxon idea. The aim of the Social Settlement is to reëstablish circulation between the two separated planes of society, and to bring about an understanding each of the other. There is only one way to accomplish this, and that is through personality, through life, which is the light of men. But the sense of reciprocity is essential in the work. The Social Settlement knows that it will receive fully as much as it gives. In attempting to reveal and impart the higher privileges which belong to some of us, it also aims to learn, for its own betterment, another side of life.

The Social Settlement, in terms of definition, is a company of people who have had the privileges of culture, going down to live among those who have not had such culture. It might also be called a voyage of discovery into another world, for the slum world is as mysterious to the classes above as an undiscovered continent. It might also be called a social laboratory, for the study of facts of social conditions. It might also be likened to deep-sea soundings and dredgings, by which we often find valuable things which respectable people had not dreamed before were there. It is among the poor people that the rarest heroism is often found. For respectability, while it holds men up to a certain standard, often holds them down to it also. Their conventional codes and their moral codes may not be as good as ours, but their *social* code is often far better than that of respectability.

As for the methods of the Social Settlement, they are various, the one essential and fundamental element being always personal contact. Naturally, physical well-being will receive primary attention; sanitary principles will be taught, playgrounds will be established, and good food-supplies made attainable. Trained nurses, physicians, and dispensaries will be provided. There will be classes for intellectual and esthetic culture. Special effort will be made to start a real social life in the neighborhood, for the poor do not know how to be social. The great power of the saloon lies in the fact that it is a social centre. Perhaps it will be attempted to promote an intelligent interest in politics and good government. Direct administration of charity is avoided, but the Social Settlement works in connection with the charitable institutions of the city. Behind all these manifold activities the religious motive is never forgotten, for its fundamental idea always is the Gospel presented in terms of life. The aim is to strengthen whatever religious life or influence may be in the neighborhood, whether it be Jewish or Christian, Protestant or Catholic. The object is extensive rather than intensive, and religious instruction more definite and technical must be done by the institutional Church rather than by the Social Settlement.

The danger now appearing in the Social Settlement is, that its essential element, personal contact, may be smothered with institutionalism, and classes and clubs may obstruct the individual intercourse which is all-important in the scheme. The ideal Social Settlement of the future will consist of many families of Christian people scattered through the slum-districts, whose members will work, indeed, in the central establishment, but whose efficiency will lie in the simple, natural relations established with their neighbors, affecting them gradually with the quiet influence and example of a true home-life.

ARE WE ASHAMED OF IMMORTALITY?

THE question is not intended to be irreverent, but serious. Has the time come when a man should hesitate to speak of a distinct belief in the fact that there is a life after death? Is the agnosticism concerning the details of the world to come to be so dominant as to prevent our using that gospel which promises a heaven? Shall we close our New Testaments and find consolation in psychical research? Any one who has followed the course of practical religious thought during the last few years cannot have failed to recognize the gradual lessening of emphasis upon the resurrection both of Jesus and of men. Even hymns that speak about heaven are reserved for funerals. There has grown up a habit of treating all matters pertaining to life after death by way of allusion. We are told that the resurrection is present in the higher life, the moral uplift in human hearts. We are told that the life that now is, is very much more certain than the life which is to come, and that we can very well let the future be settled by the present. In other words, although we should hesitate to say that we disbelieve in immortality, we have belittled it and apologized for believing in it until it is no longer a great force in human life. It is "under investigation."

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That is why we have trouble in our preaching. That is why we have preferred to turn our ministers into entertainers rather than to keep them prophets and priests. That is why men do not listen to ethical preachers unless they are "interesting." A morality that hesitates to speak of heaven and hell is a very delicate, hectic mother of saints. You cannot get a man to be good on general principles. He wants to know something definite as to the outcome of his career. For practical purposes, if there is no hell we must invent one; if there is no heaven we must invent that, too. Anything is better than sweet pictures and appeals to butterflies coming out of caterpillars.

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You tell us, you writers of beautiful sentences printed on thick, cream-colored paper and bound in beautiful covers, you tell us that we should sacrifice for the benefit of other people. But why? Why should they not sacrifice for us? Is it not just as much their duty to be altruistic as it is ours? You urge us to lay down our lives for the benefit of the race and for human solidarity, and tell us soul-thrilling stories borrowed from Victor Hugo. But why? Why should we sacrifice ourselves for posterity? If neither we nor they have anything more than a life here, why should we be so keen upon preserving a race of bipedal animals who wear clothes? Existence between birth and death does not seem to most of us sufficiently attractive to warrant maintaining it at all costs. And it is very difficult to discover the basis of morality in a stock farm.

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Convince us that the story of the gospel is true, and that death does not close the book for us and ours, and you convince us that life has its great values in the newer stage for development into which men are going. Then we have something definite to think about, some hope worth acting upon, some motive that will lead to sacrifice. That sort of gospel will not be impotent. The Christian Church professes to hold this great fact of the future life revealed by Jesus as its chief treasure; the Christian professes to believe it; a Christian preacher has promised to preach it. If there be no immortality, if you please, poetize about spring and cocoons and ethical uplifts; only don't think you are preaching the gospel. If there be a gospel, and if there be immortality, why be ashamed to talk about it?—*Christendom.*

THE CHILD who spends much of his time abroad learns languages, to be sure, and, if trained in foreign schools, is usually more modest and docile than if accustomed to the lavish indulgence of American home life, but in any case, if he be a peripatetic child he loses much. He skims the cream of life before he is able to digest it. He tastes of every dainty at life's table, and when he reaches college, the zest and charm of novelty have been exhausted. He has had a thousand experiences which have made him alert, shrewd, observant, but satiety has dulled every flavor. "Yes, I've seen that before," is his remark, whether it be of the Kohinoor or of a Rocky Mountain grizzly on his native rocks. There is little to look forward to but war or marriage that he has not already tested.—LUCIA AMES MEAD, in *The Pilgrim.*

The Place of Reason in the Church.

[From the Commencement Sermon of the RT. REV. T. F. GAILOR, D.D., Bishop of Tennessee, at the Episcopal Theological School, Cambridge, Mass., June 3, 1903.

"I determined not to know anything among you save Jesus Christ and Him Crucified." I. Cor. ii. 2.

[After stating the conditions of Corinth, and observing their similarity to those of Americans to-day, the preacher proceeded:]

My Brethren: The foundation of Christianity is the personal faith in Jesus Christ. This faith includes reason, love, imagination, hope, the moral sense. All are included, but not equally. The appeal may and probably must come to a man primarily through one faculty of his nature. His love, or his conscience, or his intellect, may receive the first impression of the claims of Jesus, but the act of faith involves the surrender of all, according to each man's limitations. The man of strong affections may be blessed with the truest kind of faith, although there may be but little reason, as we count reason, in it. So also with a man whose intellect is dominant and whose love is secondary. It is the difference between St. Thomas the Apostle and the Virgin Mary. But the central fact is the personal relation to the Lord, as the basis of religion. Through the mist of all arguments and all conjectures and impressions, this is clear. He loved *me*. He lived, He died for *me*. He helps, redeems, enables *me*.

So the paramount office of reason is to interpret and explain and elucidate the results of this personal faith.

The mistake that men are always making is that they attempt to use the reason or the intellectual faculty as the sole instrument and means of faith; to make the process of rational investigation the sufficient ground and cause of Christian discipleship.

Philosophy cannot create Christian loyalty. It is the handmaid, the honored and honorable ally of Christian faith; but we must believe in Christ and accept Christ, before we can safely and successfully philosophize about Him.

Look at the history of theistic belief. It is an undulating and not an ascending plane: and the trouble to-day in judging systems, the most apodictic, like Hegel's, that claim to find out God, is that it is impossible to determine just how far Christian influences predetermined the speculative results. Why, when we come to analyze the rational proofs of even the existence of one God, apart from Christian revelation, we find that the greatest English minds of modern times cannot agree as to how the thought, the idea, is reached. As Prof. Caldecott states it: "To Martineau, belief in a Divine Being was the result of a demonstration by the proof from causality and the proof from conscience." Dr. John Caird said: "My self-conscious spirit and the world over against it are in irreconcilable opposition, so far as thought is concerned, unless I believe that there is a supreme spirit, God." Butler said: "There is in me a sense of Moral Obligation; Obligation implies a Law and a Law-giver: That Law-giver is God." Bishop Westcott said: "I feel that there is a God."

I am not depreciating for an instant the great and reassuring consequences of that recovery of the belief in man's capacity for knowing God, which is involved, it seems to me, in the fact of the Incarnation, and which was practically lost in the Calvinistic tendencies of the sixteenth and seventeenth centuries; but my contention is, that the exercise of reason has its proper place; but that place is not first, but second; for man is not reason. Reason is one of the faculties of the human soul.

We cannot insist too strongly upon the fact that the truths, which our Lord revealed, are truths which speculative reason has not discovered and cannot discover. Reason and science, the wisdom and the prudence of this world, cannot go beyond nature—nature as known to man in his present condition; and the religion of Jesus Christ deals with the truths of supernatural life, that is, of the life which is beyond and above that which we now live and whose secrets are not open to the discovery of the faculties we now possess.

"Except a man be born again"—born from above—"he cannot see the Kingdom of God." And these truths are essentially practical truths, because they point out to us and help us on, the way of good living, of right living, which leads to the judgment of the Supreme and Righteous God.

These truths moreover are universal truths, and are applicable to every class and name; to the rich and to the poor; to the learned and to the ignorant; to the great and to the lowly; to the philosopher and to the man who knows no philosophy; to the man old in years and to the little child. To attempt to express these truths adequately in any mere intellectual form is to belittle them. As practical, moral, and spiritual verities, they transcend any mere intellectual expression. Therefore the Church holds them and teaches them, not only in creeds, but also and more consistently, in Institutions. That, I take it, is the meaning of the Church, the ministry, and the sacraments. They are the witness to and the manifestation of, the profoundly ethical character of the Christian Gospel. Their appeal is primarily to men, as he finds himself here in his weakness and insufficiency; to the soul's sense of dependence and its need of help; to its desire to cast off the burden of its sin; to its humble recognition of the limitations and confusions of its mere intellectual faculties; to its willingness "to cast down imaginations and every high thing that exalteth itself against the knowledge of God, and to bring every thought into captivity to Jesus Christ."

Now the danger of the Theological Seminary is, that it too often seems to forget this fundamental truth. It tends to become a mere arena for debate, a mere intellectual gymnasium, where four hours are spent in criticism and argument, to every one that is given to the development of the soul's life. My own experience is that this debate is not always conducive to scholarship, for true scholarship is always humble-minded, but it is very frequently egotistical and presumptuous.

I know also that the attack upon Christianity to-day is from the intellectual side, and we ought to be ready to meet it. It appears in two forms, both of which illustrate the insufficiency of the mere logical method and the supreme importance of the personal act of faith, viz.: (1) The criticism of the Old Testament, which has its true and useful place in theological education—witness the very helpful historical analysis by our own Prof. Kellner of the prophecies of Isaiah—but which in its radical and theoretical form, as illustrated in Cheyne's *Cyclopedia*, seems, to quote an able review in the *Church Standard*, to be trying "to banish God from the Bible and from human history." Towards this whole subject I believe that the attitude of the minister of Jesus Christ must be emphatically that which the Apostle recommends, "Prove all things: hold fast that which is good." Whenever we pass from the region of absolutely ascertained fact to that of mere opinion, our apprehension of the fundamental truth of the Gospel must be our guide. Even Prof. Driver's comparatively moderate account of the composition of the Hexateuch, with its J. and E. and Je. and P^1 and P^2 and P^3 and D^1 and D^2, impresses the average mind as exceedingly fine-spun scholarship: but when Prof. Cheyne treats as absolute certainties those results which Driver pronounces to be "uncertain" and "relatively probable," we ordinary readers incline to the suggestion that even in great minds there is the possibility of a colossal self-complacency and of the daring speculation of a self-satisfied imagination.

The point, however, is that this academic and doctrinaire scholarship has little or no place in the preaching—the practical preaching—of the Gospel of Jesus Christ. There is no spectacle more pitiful, more humiliating, than that of a young man, fresh from the Seminary, declaiming to a congregation of humble Christian folk, the conclusions of a radical criticism of the Old Testament. Over against the specious claim of "independent thought" and "fearless judgment," we may put the warning, "Wise men lay up knowledge; but the mouth of the foolish is near destruction" (Prov. x. 14), and "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (St. Matt. xii. 36).

The second form of attack on Christianity is the ingenious argument, made by the Rev. John Watson (Ian Maclaren), and more acutely by Prof. Harnack, that we must go back to Christ, and that that means we must discount the enthusiasm, the fervor, and the Rabbinicism of St. Paul; that the Sermon on the Mount is the whole of Christianity. Of course, it is only another step to say that the Sermon on the Mount and the other discourses of our Lord are given to us through the medium of human and fallible narrators, and then we may console ourselves with the position, taken by many eminent men, that there is nothing objective in Revelation; and that those parts of the New Testament, nay those features in the Life of Christ, which appeal to and satisfy the inward light in every man—that these only are to be accepted as genuine and of permanent authority.

This is the vicious circle of mere intellectual acceptance of the Christian Gospel. It begins with ourselves, and it ends nowhere!

What then is the remedy, the corrective, of this tendency of the human mind, to which students in a Theological Seminary are specially exposed? Well! I know of nothing, except the encouragement, the cultivation, the constant exercise of that humble, personal love and adoration of our Lord Jesus Christ, which is the root and center of our religion; and that means earnest and constant prayer, meditation, self-examination, and the frequent reception of the Holy Communion. If we are not careful to keep our Lord clear and distinct before the eyes of the Soul, as our only Divine Saviour, and Master, and King, we shall inevitably fall into the way of thinking about Him and not in Him, of quoting His words with our lips and not carrying Him in our hearts.

Here rest the claims of the Gospel. It has made bad men good and weak men strong. It has taken human nature at its worst and has enabled it to realize its best. It is not a theory of morals, nor a system of philosophy, but a life—a life, spent at the feet of a Living Master, deriving all its grace and all its beauty and power from Him.

Judas reasoned about Mary's waste of the ointment, which, he said, might have been sold and given to the poor; and the thinkers

and theorists and speculators, for nearly two thousand years, have stood to one side, calculating the probabilities and analyzing the elements of faith; while love and loyalty have taken up the burdens and done the work and won the victories, and claimed the world for Christ.

This is the very meaning of and the reason for, the existence of the Church. Our Lord did not commit His teaching to any individual. He did not entrust it to the interpretation of any private opinion. It was not one disciple, but two disciples, that first received and accepted His call to service. His Gospel, from the very first, was the Gospel of a community, a brotherhood; and His discipleship has been and is now, discipleship in a family and kingdom. It is "the Church, which is His body." What the intellect is to the individual man, that theological learning and speculation are to the Church. They are important. They are necessary. But the main thing is life, existence, continuity. Therefore, in all ages, the life of devotion and the life of service have meant more, have accomplished more for the spread of Christianity, than all argument and all speculation; and, on the other hand, superstition and indifference in practical life have been the fruitful cause of doctrinal error.

History is the best guide to the understanding of theology, and history shows that the Holy Communion, for example, expressed more to the early Christians even than the Creeds: because it was to them the actual, present, vital sign and witness of the Personal Presence of Christ with His people. As Hagenbach says, they drew "no metaphysical distinctions . . . and the real and symbolical were so blended, that the Symbol did not supplant the Fact, nor did the Fact dislodge the Symbol." This persistent and increasing ascendancy, through all theological dispute, of the Holy Eucharist, in the conscience and thought of Christendom, furnishes the only intelligible account of the controversies that centered about that sacrament. It stood for life as against doctrine. It meant the primary and absolutely essential personal relation of every soul to Jesus Christ. It held the secret and the power of the religion. And the more deeply Christians realized it, the more impossible it became to define it. Even Hildebrand sympathized with Berengar. The Eucharist was like Christ Himself. Try to explain Him perfectly in your language and you lose Him inevitably. Try to express the Eucharistic Presence in a mathematical formula and you banish the Christ. The whole history of the Church for three hundred years, from 1215 to 1515, demonstrates this. Human logic oftentimes destroys what it wants to prove. And my contention is that the strength of Christianity, its power over the world, its confidence of perpetuity, and its claims upon men, are in its worship and obedience to Jesus Christ, and not in its intellectual arguments. Philosophy is all right, but philosophy is an interpreter and not an originator of the truth. Philosophy may furnish the intellect with a convenient method, in which to state the faith; but the faith itself has its initiative, its beginning, deeper down than any intellectual formula or any mental process. Underneath all the splendid arguments, the massive summaries, criticisms, and conclusions of minds like Augustine, Aquinas, Paschal, and Hegel, is the simple, humble, loving, and adoring personal homage and obedience to our Christ. "I determined," said St. Paul, "to know nothing among you, save Jesus Christ and Him crucified."

IV. Brethren: You are preparing yourselves for the ministry of the Catholic Church, which for 1800 years, by the power of the Holy Ghost, has witnessed to the life and grace of our Lord Jesus Christ. In God's providence your lot is cast with that branch of the Church, which has had to stand for the simple, practical truth of Christian duty, through much trial and many persecutions. The genius of the Anglican Communion, as emphasized in Ecclesiastical History, has been practical, *i.e.*, ethical, rather than legal or metaphysical. It was true before the Reformation, as it has been so since. For, if Hooker and Andrewes and Butler and Laud and Lightfoot are the types of Anglican Churchmen since the sixteenth century, Alcuin and Brawardine and William of Occam and Wickliffe were their progenitors in Mediæval times. And these men have set forth the lines upon which this Church shall work and teach.

First of all they have believed in conscience, in the moral life, as the test and guarantee of faith. The good life and not the clever argument or the mechanical observance of outward form, has been their aim in every day Christian teaching. And this purpose has inevitably carried with it a love for and a demand for liberty—in religion. They have realized that "the truth shall make us free," and that there is a perfect law of liberty in Christian thought as in Christian practice; and they have not been afraid to stand up for it, and to suffer for it, when fanaticism and partisanship worked for despotism.

Second. They have stood for learning. They have believed in scholarship. They have had the intellectual courage to be satisfied with the facts, and not to run off after theories. While the Latin mind is wedded to system, the Anglican mind has been ready to sacrifice consistency to the facts of the Gospel. In other words, life does not run in smooth channels, with ordered sequences, and the truth of Jesus Christ is in life and not in any theory. While the German mind is devoted to speculative theories, the Englishman has been content with the application of great principles of doing, here and now. Strauss and Hegel were Germans, but Butler and Maurice and Hort were Englishmen, and we are not ashamed of the comparison.

Third. Again, the Continental Reformers, swept off their feet by the desire, the passion for theological definition, made the continuity of the Church and the obedience to its ancient law and order, a secondary consideration. But the English Reformers made the Church and her valid continuity of organization, and her authority, as a witness to the truth, superior to and more important than, elaborate theological definition, and this despite the fact, as Prof. Beard says, that to the Puritan her ceremonies stood for the old Church, for its authority and doctrine. This attitude of mind has undoubtedly emphasized the practical, sacramental, and ministerial element in Church work, and it has also given room for diversity of theological teaching and definition. No thoughtful mind can deny the unique and well-defined place of the Anglican position in the world of Christian thought; and no instructed Churchman can fail to appreciate the splendid vantage ground it gives us in the controversies of this age.

Of this Church you my brethren are to be Priests and representatives. It is a glorious opportunity for you. I pray that you may use it *humbly, loyally,* as good soldiers of Jesus Christ. Humbly, first of all. You are not makers of the Truth, but interpreters. Your learning is of necessity largely second hand. You go out among the people as servants of Jesus Christ. His minister, His slave—that is what St. Paul says, and the whole business and purpose of your ministry is to draw souls to Him. "Feed My sheep," He says. For any man who is a seeker after truth, much more for him who hopes to be a teacher of the truth, humility is the virtue above all virtues to be cultivated, to be desired. How significant was that remark of Mr. Darwin's about a popular writer of many books and of many positive statements, "Ah, I never read a page of him without thinking—There's five or six years' work for any one to see whether that's true" (Paget, p. 123). Remember therefore your responsibility and your limitations. You are not makers of the Truth, and "whoso shall offend one of these little ones which believe in Me, it were better for him that a mill-stone were hanged about his neck and that he were drowned in the depths of the sea." Therefore your preaching shall be positive, not negative. Remember their prejudices, their untutored trust and faith. God help the man who by his pride of new learning and up-to-date criticism and complacent metaphysics, disturbs, upturns their faith in Jesus Christ! Not your theories, but yourself will be judged, and men will weigh Christianity and the Church by *you.* If you are self-satisfied, and boastful, and controversial, and ready to sneer at the religion of those whom you count unenlightened, your ministry will be a failure for Jesus Christ, whatever compliments men may pay to you; and by Christ you will be judged. Better, a thousand times better, that a preacher be regarded by men as slow and unprogressive, than that he should harm or hinder one soul in its search for Christ.

Then be loyal; loyal to the Church, not loyal to some self-satisfied and flamboyant pamphleteer or party leader, who thinks that he and he alone knows and owns the truth. The Church is wiser than you are—greater than any party, than any preacher, or any sect. She was here before you and I were born. She will be here when we are in the dust. She has had many great preachers, many great philosophers. Her roll of honor contains the names of many lofty minds, of many kings and statesmen and scholars and poets. But when they have died and passed on, she lives and she will live. You and I are here for a time, privileged to partake of and to speak for that life of the Church. Let us pray God that, through every variation of human opinion, and every assault of hell, we may have the faith and courage to know nothing save Jesus Christ and Him crucified, and through humble obedience to His word and law, to help on the coming of that day, when "All the kingdoms of this world shall become the Kingdoms of our Lord and of His Christ."

MRS. ARCHER of Drogheda sends me a couple of rather interesting provincialisms. She says: "At Carolough, County Antrim, they speak of heavy rain as 'devalling.' A fisherman said, it was devalling all night, meaning it had been raining heavily." Devall was once good English, though now only surviving as a provincialism. It meant to descend. Caxton has the sentence, "The sonne began to deuale in the Weste." Mrs. Archer suggests that it may be derived from an old French word, "defallier," or modern, "defaillir." It seems to me, however, that it is more probably derived from the French, "devaler," which agrees more nearly with it in meaning. In Scotland, however, the word "to devall," is also used, but in a different sense from that of the County Antrim. It means, "to cease." So that if they said that the rain was devalling, they would mean that it was ceasing, exactly the opposite of the meaning which it would have in the North of Ireland. In the Scotch meaning it agrees well enough with the derivation which Mrs. Archer proposes. Thus it would seem that there are two distinct words, of different derivation and significance, and both now reduced to the condition of Provincialisms—the one in Ireland and the other in Scotland.

The other word noticed by Mrs. Archer is "boast," which she says is used in the County Longford to mean hollow. "They speak of having a boast tooth, meaning a hollow or decayed one." This is, I imagine, fairly widespread, and is clearly the same word as "boss" which, in the sense of "hollow," is used in Scotland, and perhaps elsewhere.—THE ANTIQUARY, in *Church of Ireland Gazette.*

THOUGHTS ON THE NATIVITY OF ST. JOHN THE BAPTIST.

By the Rev. John H. Egar, D.D.

THE twenty-fourth of June is the festival of the Nativity of St. John the Baptist. Let us study something of his character, his mission, and his relation to our blessed Lord. Our Lord Himself declared that "This is he of whom it is written, Behold, I send My messenger before thy face, which shall prepare thy way before thee." The reference is to the beginning of the third chapter of the book of the prophet Malachi. That chapter is a very great prophecy. It tells of the coming of the Lord for two purposes: first to purify His people, and secondly, to judge His people. Our blessed Lord, being the only begotten Son of God, came when the time was ripe; but He did not come unheralded. A messenger was sent before His face to prepare the way before Him, and that messenger was St. John the Baptist.

This is not the only prophecy of this great saint and servant of God. Malachi's prophecy was delivered four hundred years before it was fulfilled; but three hundred years before that Isaiah had foretold the same in other words: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." To understand this prophecy we must remember that in the times of the Old Testament, when a great king would make a progress through his dominions, his heralds were sent before him to require the people living along the line of travel to put the roads in order, to make new roads where necessary, to fill up hollows and grade down steep places, and so to make the journey easy for the king and the attendant host. In our modern days it may seem very harsh to call out a levy of the people just to make a road for the king to travel with ease upon; but in fact the custom had a great economic value, because such roads became arteries of travel and commerce for the people; and, under the circumstances of that time it was the only way in which they could be built. "The king's highway" was a synonym for a good road, and for the commercial prosperity that follows the establishment of easy communication between one place and another. Under the figure of the herald going before, to prepare the highway for the coming of the king, the prophet Isaiah foretells the mission of St. John the Baptist—only that what is given under the material figure is to be interpreted of the spiritual preparation for the coming of Christ.

Notice that it is the festival of the Nativity of St. John the Baptist. Generally the festivals of the saints commemorated in the Prayer Book occur on the day of their martydom; but to this there are two exceptions, the Conversion of St. Paul and the Nativity of St. John the Baptist. Both of these died as martyrs to Christ; but there was that about the conversion of St. Paul, attended as it was by miraculous circumstances, and marking him out for his special work as the Apostle of the Gentiles, which made it the fit subject of commemoration; and so there was that about the birth of St. John the Baptist which makes it the subject of this festival. It was a miraculous birth—not like the birth of our blessed Lord of a pure virgin without an earthly father; but (like the birth of Isaac) of parents whose day of hope for children was long since past, and who therefore received this child as the special gift of God, as the name given to him signifies. The story is told at length, and with great pomp of language in the first chapter of St. Luke, and is marked especially as the occasion of that hymn which is in the daily services of the Church Universal, the *Benedictus*. But the real reason of this festival is that of the Nativity is what the angel said to his father when he announced his birth, that "He shall be filled with the Holy Ghost, even from his mother's womb." St. John the Baptist was sanctified from the moment of his birth. In the Church men are commemorated not for their natural powers, however great they may be, but for the work of divine grace in them. The martyrs who were faithful unto death showed the work of the Spirit in them by that faithfulness; but in the case of St. Paul and St. John the Baptist, that grace is manifest in a special way at the beginning of their career; and therefore the festival of St. Paul is that of his Conversion, and the festival of St. John is that of his Nativity.

St. Luke sums up the interval of St. John's life between his birth and the beginning of his public ministry in one verse—but that a sentence of peculiar grandeur: "And the child grew, and waxed strong in spirit, and was in the deserts until the day of his showing (or, as we might say, of his *revelation*) unto Israel." The word separates St. John the Baptist from the rest of mankind as the special instrument of Almighty God for a great work. He was "revealed" unto Israel, not simply sent as a messenger. His advent was second only to that of our Lord Himself. He was concealed, as it were, until the time came for the revelation, and in that time of Concealment he was disciplined and fitted for his work. He waxed strong in spirit, and was in the deserts. He communed with God and nature. He was withdrawn from the artificial life and over-civilization of the great city, and grew up a man of strength, simplicity, and directness of character—not merely a strong natural character, but one which was sanctified and uplifted by the power of the Holy Ghost; and as such he came as a revelation to the conventional world of Judaism. This is what it means when it is said that he waxed strong in spirit, and was in the deserts until the day of his showing unto Israel.

Notice also that St. John the Baptist was a priest of the Mosaic covenant. This is a fact which seems to have been strangely overlooked by the commentators. Even Smith's *Dictionary of the Bible* merely remarks in passing that he was of priestly lineage; and yet the inferences from the fact are of the greatest importance, and it is the principal object of this paper to bring them out. St. John the Baptist was a priest. His father was a priest, and his mother of the daughters of Aaron, that is, of priestly lineage. Now the priests were the hereditary aristocracy of the Jewish nation; they were looked up to with respect, both for their sacred office, and for their birthright as a nobility. And this may account for the reverence with which St. John was regarded from the beginning of his ministry. But more important still, this marks the continuity of the Divine Dispensations. Not only did St. John come as one of the prophets, himself prophesied of as a second Elijah, but he was a priest also; and so the witness to Jesus was at the very centre of the system that then existed. Not only that, but St. John had the priestly training from his pious father. Whether he ever officiated in the temple we are not told; but we are told that his father, to whom the promise of his birth was given as he was fulfilling his ministry in the temple itself, was "righteous before God, walking in all the commandments and ordinances of the Lord blameless." Such a father of such a son could not help but teach and train him in all the learning of the priestly office. He would teach him not only the method of performing his priestly functions when he should be called to minister in the order of his course, but also the spiritual and religious significance of them. He would teach him the law of the Lord, the history of the chosen people, the books of the prophets, and all the way of holiness according to the Old Testament. He would teach him the moral law of God; he would remember that text of the prophet Malachi: "The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." And St. John would receive his teaching with reverence and docility. He would revere the Divine appointments of the Mosaic system and, like his father, walk in all the commandments and ordinances of the Lord blameless. Now this consideration is important because it shows us that St. John the Baptist, as a reformer and preparer of the way of the Lord, was not, like some other religious reformers, one who would pull down in order to build up. He did not denounce existing institutions; he did not say the system was all wrong, because the people had forgotten its spiritual significance. As it was his mission to prepare for the revelation of Christ, he knew, in the words of St. Paul, that the law was a schoolmaster to bring us to Christ, and he would endeavor to revive the spiritual as the inner soul of the ceremonial and the ritual. He was therefore the witness to the continuity of the new covenant of Christ with the old covenant of Moses—the prophet of One who came "not to destroy the law, but to fulfil it."

Upon a soul thus trained to reverence the long period through which the Jewish race had been educated to the knowledge and worship of the one true God by the divine enactments of Moses and the prophets, the Spirit of God came with prophetic power, illuminating his mind, consecrating his energies, and strengthening his character for the great work he was to do as the forerunner of our blessed Lord. As he pondered over the law of God and discerned, under that Divine influence, its spiritual import, and contrasted the state of his nation with the ideal then presented, and read the prophecies of the Messiah, his spirit burned within him. The prophetic impulse seized him, and he cast away all the pursuits of the

world in an overpowering enthusiasm for righteousness. He became an ascetic of the severest type; he emancipated himself as much as might be, not only from the luxuries, the comforts and the conventionalities of life, but even from its necessities. His fare was of the simplest, his clothing of the roughest. "He had his raiment of camel's hair, and a leathern girdle about his loins, and his meat was locusts and wild honey." He prepared himself thus to "endure hardness as a good soldier of Jesus Christ." And then, perhaps suddenly, as the appointed time drew near, the Holy Spirit flashed upon him the great vision of the Coming of the Kingdom and the advent of the King, and the imperative call to go forth and be the voice crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.

St. John was a distant cousin of our Lord. St. Luke tells us this, when he tells us of the Blessed Virgin's visit to his mother, whom he calls her cousin Elizabeth. But St. John did not know our Lord to be the promised Messiah when he began his ministry. Though they were related, there could have been no close association between them as they grew up. St. John was brought up a priest—our Lord as a layman; St. John was an ascetic, our Lord was not. St. John lived in the hill country of Judea, our Lord in a village of Galilee. Yet there must have been a family acquaintance, through which our Lord's immaculate goodness was known to St. John, because when our Lord came to be baptized, St. John said unto Him, "I have need to be baptized of Thee, and comest Thou to me?" But this did not point out Jesus to St. John as the Messiah. St. John Himself tells us how that knowledge came to him: "I knew Him not," he says, "but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost." Just as soon as St. John had baptized Jesus, then he knew Him to be the Messiah. Before that he only knew that the Messiah was in the world. "There standeth One among you," he says, "whom ye know not." But St. John knew two things about the Messiah which made him what he was, the great prophet of repentance, and by which he differed from all other men of his race and generation. He knew that the Messiah would make the atonement for sin; and therefore he said, "Behold the Lamb of God, which taketh away the sin of the world." And he knew that the Messiah would bring into the world, as it had never been before, the great spiritual power and influence of the Spirit of God ruling the hearts of men. And therefore he said, "I indeed baptize you with water unto repentance. . . . . He shall baptize you with the Holy Ghost and with fire"—the fire of divine love, which burns up the chaff of selfishness and sin, as the Holy Spirit fills the heart with the love of God and the love of man. When that shall be fully realized, then the Kingdom of Heaven shall be surely come.

This, then, was the great prophetic vision of St. John the Baptist, with which the Holy Ghost inspired him, as He sent him forth to prepare the way for Christ. This was the meaning of what he had learned in those years of ascetic fervor and earnest study of the Old Testament in the desert before his showing unto Israel. This was the meaning of the sacred Sriptures of his race, and this was the soul and life of the moral and ritual system of the law of Moses, of the temple services of which he was a priest, of the moral commandments, and of the spiritual teachings of the old prophets—a spiritually regenerated world by means of the atonement for sin of which all the sacrificial system of Judaism was the type and prophecy, and a new life for the world, dominated by the spirit of God, and purged by the fire of divine love. And that regeneration of the world was to be the work of one Man then living—Son of Man and Son of God—whose forerunner and herald he was himself to be. St. John the Baptist is sometimes represented as the stern and uncompromising rebuker of sin, declaiming against it with the passion of the fanatic, and the wild excitement of the demagogue. Stern and uncompromising, and utterly fearless he was in the rebuke of sin, as we see when he tells King Herod, "It is not lawful for thee to have thy brother's wife"; but I cannot see that this is all the account to be given of the man who came in the power of the Spirit, and not in the carnal strength of merely natural force of character. No! St. John the Baptist had the vision of righteousness in a renewed earth through the atonement of the Lamb of God, and the baptism of the Spirit; and for that he was to prepare the way of Christ. How, then, shall he prepare the way of Christ? Surely by leading the people of Israel to whom he was sent to the spiritual import of the Mosaic system, which they had so fearfully perverted into a system of outward works and pharisaic ordinances and ceremonial rites devoid of inner meaning, and therefore powerless to affect their hearts. There are times in the history of all religions, when the outward observances are scrupulously respected and yet the spiritual grace of them is forgotten and unknown. St. John's work was to bring the soul back into the body of the Jewish religion, that it might be, as it had been divinely ordained to be, the witness to the Christ who was to come. And that is why he was the great preacher of repentance for the remission of sins. Let them repent of their sins; let them bring forth fruits worthy of repentance; let them lay the axe to the root of the tree of sin planted in their hearts, and not simply lop off a fault here or there, and then they would see, not merely that St. John was a witness to Jesus, but that the whole system of their law and their national life, their temple services, their priesthood and their prophets, and their history for fifteen hundred years back, were a preparation for, and an expectation of the Kingdom of Heaven, which he was commissioned to tell them was now at hand.

One thing that this view of St. John's mission teaches us is, that St. John the Baptist himself felt his need of Christ. The stern preacher of righteousness had a vision of righteousness before him, so glorious, so lofty, that he bowed before the pure humanity of our Lord even before he knew Him to be the Messiah, the Christ who was come, with the words, "I have need to be baptized of Thee, and comest Thou to me?" It was a confession of the Baptist's spiritual need, strong man, and great prophet that he was. As has been well said, "John, mighty prophet that he was, realized his own need of help. His manhood cried out for a divine strength. Strong as he was, the weakness of humanity yearned for the refuge of God; for he too was one of God's sheep in this naughty world, and he, like all who have sinned, needed to be folded by the Shepherd's hand. . . . . Christ is not merely One who ministers to the weak; He has a message and a ministry for the great and the strong. He came to be the Saviour of mankind, and He embraced all in His love. . . . . He who was the greatest hitherto-born of woman, bowed with his weight of care before the comfort of Christ, and sought with full consciousness of his spiritual weakness for the help of Christ, acknowledging as all must, who realize the Spirit of Christ, 'I have need to be baptized of Thee.'"

FARMING IN THE SEMI-ARID REGION.

IN 1894, a year of widespread drought, a South Dakota farmer, H. W. Campbell, who had been experimenting in tilling his claim, surprised his neighbors by harvesting a crop of potatoes that averaged one hundred and forty-two bushels an acre on thirty-two acres, while those on adjoining farms were nearly a failure. He gave as his guide in conquering the semi-arid conditions a variation from the usual method of tillage. Ordinarily, the farmer turns over the furrow with the plow and cultivates the top only sufficiently to insure the destruction of the weeds. Mr. Campbell's plan was to plow very deep, and by means of specially constructed implements, pack the bottom of the furrow. The top he kept well cultivated, approaching as closely as possible to making fine dust over the entire field. Even when there were no weeds showing, the cultivation was continued, the object being to form a blanket of fine soil above the seed-bed and so retain to the end of the season a greater portion than usual of the rainfall, somewhat limited in that longitude. The theory was simple and the practice easy. It has gained a wide following, and is becoming one of the accepted principles of the farming of the new West. It means, when carried to perfection, that the natural rain waters will be absorbed readily into the ground, that they will be held there by the packing of the bottom of the furrow slice, and that undue evaporation will be prevented by the stratum of dust above.

Over the semi-arid region, where the rainfall is only about twelve inches a year, little or no moisture falls after the middle of June until autumn. Then it is that the corn withers, the wheat shrivels, and the fruit trees lose their strength. But it is noticed that if a quantity of coarse sand be scattered over a bit of soil, no matter how dry the summer, there will always be beneath it moist earth. So it was argued that if the bottom of the plowed surface could be packed to retain the spring rains, and the top of the field could by frequent harrowing be kept in a sand-like state of fineness, the full value of the rainfall might be utilized. The flood of muddy waters that formerly rushed away toward the sea after every rain, ceases, for the rains have gone into the ground where they fell. It is a new condition, and one that appeals to the farmer with great force.—From "Pushing Back the Arid Line," by CHARLES MOREAU HARGER, in the *American Monthly Review of Reviews.*

Helps on the Sunday School Lessons.

Joint Diocesan Series.

Subject—"*The Life of our Lord and Saviour, Jesus Christ.*" Part II.

By the Rev. ELMER E LOFSTROM.

THE SIN OF ACHAN.

FOR THE THIRD SUNDAY AFTER TRINITY.

Catechism: V.—Belief. Text: Rom. xiv. 7. Scripture: Joshua: vii. 1-26.

THE taking of Jericho had given the Children of Israel a foothold in the land of Canaan. God's plan for them contemplated the occupation of the whole country. The next step involved the taking of the little city of Ai, a town of about 12,000 people (viii. 25), about 15 miles northwest of Jericho and very much higher (almost 3,000 feet), and therefore of a commanding position. The spies sent by Joshua reported that two or three thousand men might easily take the city. Three thousand men were accordingly sent up, but they failed to take the city. They were instead themselves defeated and they fled in disgrace before the men of Ai.

Very often the lessons we learn from our defeats are much more impressive than those learned by our victories. The Israelites had up to this time been uniformly successful under the leadership of Joshua. But it was because they had been strictly obedient to the commands of the Lord. They had put all their trust in Him, and He had fought for them. He was still ready to fight for them and with them, but He could only do so if they obeyed and trusted Him.

There were two causes of their defeat at Ai, (1) *self-confidence*, and (2) *sin*.

(1) In the first place they were so self-confident, that without asking direction from Jehovah, who had thus far directed all their actions, they sent an insufficient force against the city. True, under the conditions they could not have taken the city with any force, however large, as the defeat came to them as a punishment for sin, but if they had asked the Lord, He would have told them that defeat awaited them, and they would have been spared the humiliation of the actual conflict. It is very easy to fall into the sin of pride and self-confidence. It is one of the subtlest sins that beset us. It was the sin that kept Moses out of the promised land, and was to work the defeat of many of the later leaders of this people. Here, because of the victory the Lord had given them at Jericho, they despised the strength of their enemies and overestimated their own.

(2) In the second place, a deadly sin had been committed, which fastened its guilt upon all the people, though committed by but one man, with the probable knowledge and consent of his family. Before Jericho had been taken, strict commands had been given that the spoils in this their first victory should be entirely devoted to Jehovah. It was after the same principle as that which governed the offering of First Fruits, an acknowledgment that the victory was given them by the Lord. It was not in either case that they were giving to the Lord, but that they were redeeming part from Him. All belonged to Him and no part of the grain could be harvested until it had been redeemed by the waving of the sheaf of First Fruits; so here, the entire fruits of their first victory, won so manifestly by the power of God, were "devoted" to the Lord, and it was a most awful crime to take any part of it, because it was a stealing and a lying, not unto men but unto God. It was moreover a breaking of the general covenant of obedience which was the condition of their receiving the promises (Ex. xix. 8; xxiv. 7), as well as a breaking of the direct commands which governed the taking of Jericho (vii. 17-19). The greatness of the sin lay particularly in its being a sin directly against God. From the very nature of the case it is evident that it was a crime against God Himself. The stuff had been devoted to Him and it could not rightly be used for any other purpose. In a large city and a large army it would of course be very easy to do what Achan did without the knowledge of his fellow soldiers. He was tempted by a rich find which he made himself, a rich garment probably with very valuable gems and trimming, about $100 worth of silver and $500 of gold, worth of course far more than the same sums now. He saw, he coveted, he took, he hid them (v. 21). "Beware of covetousness which is idolatry," the Apostle warns us. It is the putting of something else above or in the place of God. So here, the covetousness of Achan made him forget God and His nation. He thought he could steal from God and hide from God that which belonged to Him. It was a terrible mistake which cost him dear. And not only did Achan suffer for his sin, the whole nation suffered and the whole nation were regarded as responsible for the sin. "For none of us liveth to himself" (text). We know how a whole family feels itself disgraced and suffers because of the sin of one member, and it is also true on a larger scale. No man can sin and confine the consequences of that sin to himself alone. However secret, or however he may think it concerns himself alone, it is yet a sin which is charged against humanity as a whole, as well as very sure to have its results in his own family and direct descendants. It is a noble motive which would lead us to holiness of living, not for our own sakes alone but that the whole sum of sin may be lessened and humanity thus be brought nearer to God's ideal for us.

We must learn a lesson, too, from Joshua's prayer to God. He and the people were utterly discouraged by their defeat. At the crossing of the Jordan and at Jericho they had trusted in the Lord and He had given them a mighty deliverance, and they were much perplexed by the defeat at Ai. Joshua seems almost to chide the Lord for forsaking them. His words sound dangerously like "the reproach of Egypt" for which the people were kept out of the promised land (Num. xiv. 1-4).

From God's answer we learn that Joshua should not have doubted God, but should have looked for the cause of the defeat and disaster among the people. God cannot fail or be wrong. When depending upon His help we fail, we may be very sure that there is some condition present from our own weakness and sin which makes it impossible for Him to help us. He here delayed all day until the evening, before He answered the prayer of Joshua, but because he was persistent, God heard his prayer, even though by this sin the people had forfeited the right of His further help, having broken the covenant. The Lord gives him plain and simple directions how to proceed to find out the guilty and to make atonement for the sin. These directions were strictly followed out and the people were restored to favor. It involved a very severe penalty, but it had been a great sin and probably no one suffered who was not concerned in the sin at least by knowledge of it. We must be willing to take the necessary steps to wipe out the guilt of our sins, not only for our own sakes but that the whole body suffer not. It may involve something hard, confession and restitution, as in the case of Achan, but it must be done, and we may be thankful that we belong to the Kingdom of God, where forgiveness of sins is possible through Jesus Christ our Lord. But if we are to obtain this absolution we must fulfil the conditions, Baptism and Confession, repentance and faith. If we refuse to accept or give them, we sin not against others but against God, from whom our sin cannot be hid.

There is a final lesson for us in the fact that though that which was stolen belonged to the Lord and had been kept back from Him, yet it could not be received as an offering after this. It was destroyed with the sinners. The Lord cannot accept even that which is rightly His due if men covet it for themselves or would give it unwillingly. Much less can He accept from men as an offering, that which they have obtained by sin. That which we bring as a gift to God should be of the best we have, the first fruits which belong to Him, and if we covet them for ourselves, we defile our offerings.

"Our brethren—they are not only our near relations by blood; they are not only our fellow-townsmen or our fellow-countrymen; they are not confined to the races which are now in the van of civilization, or have in past days played a great part in the world's affairs. They are also the races on whose rights civilization is apt to trample with such heartless selfishness. . . . . Our brethren are everywhere. On every human life has fallen from the Cross, whether it be recognized or no, a ray of Divine Compassion. All have been objects of that world-embracing guardianship, and when we have learnt the first lessons of the Gospel we understand that, in some sense, each of us, like the Divine Redeemer, is his brother's keeper. And our duty in this matter is, and must be, measured by our endowments. 'If thou hast much'—much truth, much time, much wealth at thy disposal—'give plenteously. If thou hast little, do thy diligence gladly to give of that little.' . . . . Where are all those souls made like thee for God; redeemed like thee, by the Blood of Christ, but lying in darkness and in the shadow of death through a neglect which thou mightest do something—it may be much—to repair?"—Canon Liddon: "*The Obligations of Human Brotherhood.*"

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE DIOCESE OF ARKANSAS AND THE COLORED PEOPLE.

To the Editor of The Living Church:

IN YOUR issue of May 23d, the following canons were printed, recently adopted by the Diocese of Arkansas:

§ 54 *a*. "That the colored work of the Diocese be organized into a Convocation in which every canonically resident and employed colored minister shall have a seat, and every duly organized parish and mission station of colored people shall be entitled to representation by three laymen, the Bishop or his duly appointed representative to be *ex officio* chairman of the Convocation. All constitutional and canonical measures adopted by such Convocation, in order to become effectual, shall first be presented to and ratified and confirmed by the diocesan Council."

§ 54 *b*. "No colored priest or deacon shall be entitled to a seat in the Council of this Diocese, and no colored congregation shall be entitled to representation in it."

Similar regulations have within a few years past been adopted in Virginia, and in one or two other Dioceses.

There is no more important missionary work of our American Church than that among the colored people, and I cannot but think that the method in which this work is to be carried on is of more than local interest. May I venture, as one who has not been without experience in this work, to point out some objections to the Arkansas method?

First, both our colored clergy and laity need all the support and encouragement possible from their white brethren. Under the existing conditions of Southern life, it is practically impossible for the colored people to worship ordinarily in the same churches as white people, but all the influence of example and sympathy which the white clergy and laity can give, is needed. There is no reason, as is proved by the instance of Maryland and other Southern Dioceses, why the colored clergy and laity should be excluded from diocesan conventions. Our conventions are not social gatherings, nor is any one supposed to have, of necessity, social relations with those whom he meets at such assemblies. The fact that for convenience' sake there is generally a common lunch does not change their character, nor are those who meet at such times under any obligation to have afterwards any mutual relations of social equality. This needs to be clearly stated, because the idea seems to be prevalent in some parts of the South that admission into the diocesan convention carries with it full social equality.

The influence upon our colored clergy and lay delegates through their meeting once a year as constituent members of the diocesan convention is too valuable to be lost. Moreover, just because ordinarily they worship only in their own congregations, the annual meeting in convention is all the more important, as witnessing to the essential unity of the Church in the Diocese, and their oneness with it.

Again, the isolation of the colored clergy and congregations in various Dioceses in convocations of their own will inevitably tend to intensify the race feeling which under existing conditions must necessarily exist. The annual convocations of our colored clergy, valuable as they are, have not been without their disadvantages in this respect. The question of a colored episcopate has been earnestly discussed, and *The Church Advocate*, published by the Rev. George F. Bragg, of Baltimore, has repeatedly urged upon the Church the appointment of colored Bishops. If the colored clergy and congregations are to be severed from their white brethren in the several Dioceses, this desire for colored Bishops will necessarily be increased. The result may be that instead of having in this country one Holy Catholic Church, a Church for all sorts and conditions of men of every race and color, we shall have two Churches, neither of which will have any claim to the title Catholic or Christian.

There is nothing more fundamental in Christianity than the truth that in Christ "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all." It is bad enough that the Church is compelled to tolerate separate churches for colored people. It may be questioned whether a congregation has not already ceased to be Christian, or to have any part in Christ, from which a colored communicant is excluded on account of his color. Such canons as those of Arkansas the Church at large ought not to tolerate; they are incompatible with the most fundamental principles of the Gospel of our Lord Jesus Christ.

It is worthy of note that these canons have not been adopted because any large numbers of clergymen and congregations are pressing into the diocesan Convention, but as a preliminary to beginning missionary work among the colored people. "Among the 400,000 colored people of my Diocese," said Bishop Brown in his annual address of 1902, "we have only one little half-supported mission." Bishop Brown has been greatly impressed by the opinion of the white people of his Diocese on this question. There is, however unexpressed and ill-defined, an opinion on such questions among colored people, too; and measures of this sort will be a quite sufficient barrier to keep colored people out of the Church in Arkansas.

There is no more difficult and perplexing work before the Church to-day than the work among the negroes. A remarkable article in the April *Church Quarterly*, "The Church and the African in the West Indies," shows that the work of the Church of England among negroes has been very far from an entire success; nor have we in this country begun to solve the problem. Our colored population consists of widely different classes. There are some, chiefly the descendants of those who in the days of slavery were house-servants, who have a very considerable degree of education and refinement. These are found for the most part in the cities, and from this class come the larger part of our congregations in Baltimore. It is quite a different problem to deal with the more ignorant class, the descendants of plantation hands. We have now a large number of colored clergymen, fifty-eight priests and twenty-five deacons, in active service. It may fairly be questioned whether the numbers of these have not been increased too rapidly. Where the men have been thoroughly trained along with our white candidates in such institutions as the General Theological Seminary or the Philadelphia Divinity School or Nashotah, they are often well fitted for their work. An excellent work, too, has been done by some of less education; but there is reason to fear that some have been admitted without sufficient training and discipline of mind or character, and where this is the case, irreparable mischief may be done. It is not by excluding the colored man from the association and influence of the whites, but by increasing that influence, that the conversion of the negroes to Christ and their gradual training in Christian morality is to be accomplished.

Attention may be called to the fact that the Board of Missions expended last year in missionary work in the Diocese of Arkansas $4,275, all but $400 of which was for work among white people. Here, if retrenchment is to be the order of the day, is a case where appropriations may well be cut off. It may happen, if the Church at large should ignore such action as that of the Diocese of Arkansas, that persons who share St. Paul's convictions as to the meaning of Christianity will be compelled to refuse to contribute at all to Domestic Missions rather than give of their money for the spread of "a different gospel."

GEORGE B. JOHNSON.

Burlington, Vt., June 10, 1903.

WHY DO PEOPLE COME INTO THE CHURCH?

To the Editor of The Living Church:

JUDGING from the reports of various diocesan conventions, which have not seen their way clear to recommend a correction of the Church's name, it seems that there is a wide-spread idea that the taking of the title American Catholic Church would *not* result in an increased number of conversions to the true faith, but would cause many to keep aloof, who might come into the fold if we retain the P. E. title.

But it is a matter for serious consideration *why* people are being drawn into the Church under her present misfit designation. What brings them? What do they expect to find in the Church?

Do they always come from force of conviction that ours is a branch of the One, Holy, Catholic, and Apostolic Church?

Or do they not often come because they like the Episcopal service, or because the Church is in their opinion fashionable, or because St. So-and-so's is a little more convenient to attend than the Protestant meeting house?

Are converts who come into the Church for these or sim-

ilar reasons desirable? Do they add strength or prestige to the Household of the Faith?

We have no right to deceive others as to what this American Church stands for. Let us openly proclaim it as a part of the Church Catholic, the Bride of Christ. To those seeking the True Fold let us say in unmistakable terms, that this American Church has an altar, a priesthood, and a sacrifice—even the holy Sacrifice of the Mass. It is not right, it is not just, it is not wise to gain converts at the expense of truth.

Sincerely yours,

Brooklyn, June 9, 1903. Clarence M. Lindsay.

THE DATE OF BISHOP STARKEY'S BIRTH.

To the Editor of The Living Church:

YOUR recent sketch of the life of the late Bishop of Newark and a more recent letter quoting an incorrect date, suggest a reference to Whittaker's *Church Almanac* in regard to the date of birth of Bishop Starkey. The above publication gives the date 13 March, 1818, and as the writer has found the Almanac an invaluable compilation of Church information, it suggests a date more accurate than that of "some competent authority" quoted in the letter referred to above.

State Library, Faithfully yours,
Albany, N. Y., June 11, 1903. Oscar F. R. Treder.

THE CHURCH IS CATHOLIC.

To the Editor of The Living Church:

AN EDITORIAL of the New York *Sun* recently circulated in leaflet form quotes the Rev. Father Wasson of St. Stephen's Church, Newark, as having said in his parish paper, "The Episcopal Church cannot be both Protestant and Catholic."

In the first place these terms are inverted—Catholicity is the first and most predominating characteristic of the Church. It is first Catholic and then whatever other characteristic she may possess. It is the very *esse*, the *sine quâ non* of the Church—in other words it is the very Church itself.

We can very readily understand how any secular paper could make use of an expression so theologically untrue, but how a *Church* paper, edited by a priest, could suggest the least possibility of any true Episcopal Church not being Catholic, is a thing that is, indeed, quite mystifying, for we cannot for one minute suppose that any priest of the Church could have such radical misconception of the very fundamental principles of both Catholicity and the Episcopacy.

Catholicity and the Episcopacy were so blended together by the divinely instituted sacrament of Orders that this one which they form cannot exist unless they both are. Therefore no true Episcopal Church can divest itself of Catholicity nor can any true Catholic Church discard the Episcopacy. For the Church to throw off either one, would be to throw off both and to degenerate from a Church to a mere human denomination.

It would be difficult for any ecumenical or local council of the Church to separate Catholicity and the Episcopacy after Christ has joined them together.

All this talk as to whether the Episcopal Church is going to get to be Catholic or not is perfectly absurd on its very face; for it must be Catholic to be Episcopal. It always has been, is, and is always going to be; we did not make it so and we can't unmake it so, should we even desire so to do.

The issue before the Church is whether this Church, which is truly Catholic and truly Episcopal deems the Protestant issue, which for some centuries has been before the consideration of the Church, to be of sufficient importance longer to characterize its legal name.

Protestantism is an issue and the Church existed as truly Catholic and Episcopal centuries before this issue came up, and will exist as such centuries after it has passed away. It is an issue that might come up, pass away, and then come up again, but all the time the Church would and must be existing as both Catholic and Episcopal. Should the general Church vote to retain the word Protestant in its legal name, it would not affect its Catholicity at all; and should it vote to leave the word out it would not prevent the Church from protesting as long as she desired. But as said above, to speak about an Episcopal Church becoming Catholic is nothing less than superlative folly, for it must be Catholic to be Episcopal.

Independence, Mo., Yours in Christ,
June 13, 1903. R. R. Diggs,
Rector of Trinity Church.

THE OLDEST CHURCHES.

Editor of The Times-Dispatch:

PLEASE publish three of the oldest churches in Virginia, giving denominations, location and date built; and also the same information as to the oldest church in the United States.

Subscriber.

In answer to the foregoing, which appeared in your issue of April 19th, I will say that the oldest church building now standing in Virginia and which is also the oldest Protestant church in America, is that of St. Luke's Episcopal Church, located in Isle of Wight County, Va., a few miles from Smithfield, and which was built in the year 1632. Up to a few years ago it had been for many years in a very dilapidated condition, but is now, I believe, in a good state of repair, with handsome memorial windows to John Smith, Pocahontas, etc.

The next two oldest churches in Virginia, both of them also being Episcopal, are St. George's at Pungoteaque in Accomac County, built between 1660 and 1662, and St. John's, at Hampton, in Elizabeth City County, which was built some time between the years 1660 and 1667. Besides the three mentioned there are several other church buildings left standing in Virginia of those which were erected before the year 1700, such as Briton Church at Williamsburg, built in 1678, and Hunger's Creek, built about 1691.

I believe the old church at Yorktown was also erected before 1700. These churches are also all Episcopal. There are in addition, more than twenty other old churches still left in Virginia (nearly, though not quite, all of them being Episcopal), which were built at different times after the year 1700, but before the Revolution. The oldest of this class is St. Peter's, in New Kent County, erected in 1703, and one of whose rectors, the Rev. David Mossom, afterwards officiated at the nuptials of General Washington.

St. John's Church, here in Richmond, in which Patrick Henry made his famous speech, "Give me liberty or give me death," also belongs to this class, it having been erected, so far as a part of it goes, in the year 1741, though a large addition was built to it after the Revolution.

Altogether in the number of her old churches, Virginia is by long odds ahead of any State in the Union.

I have said that the old church in Isle of Wight County is the oldest in the State, and the oldest Protestant church in America which is correct; but whether there is any Roman Catholic Church in those portions of Spanish-settled America which have been added to the United States that is older, I cannot speak positively about, though I do not think there is. The Catholic Cathedral at St. Augustine, Fla., which was the earliest settled place within the limits of what is now the United States, was not built until 1793 or more than one hundred and sixty years after the old church in Isle of Wight County.—(Richmond) *Times-Dispatch.*

WON THE RAILROAD MEN.

Bishop Whipple says that when he went into the West to preach, he was exceedingly anxious to reach artisans and railway operatives, of whom there were hundreds in Chicago. He called upon Wm. McAlpine, the chief engineer of the Galena railway, and asked his advice as to the best way of approaching the employees of the road.

"How much do you know about a steam engine?" asked McAlpine.

"Nothing."

"Then," said McAlpine, "read *Lardner's Railway Economy*, until you are able to ask an engineer a question about a locomotive and he not think you a fool."

The clergyman had the practical sense to see the justice of that advice. So he "read up" and in due season went to the roundhouse of the Galena railway, where he found a number of engineers standing by a locomotive which the firemen were cleaning. He saw that it was a Taunton engine with inside connections, and asked, at a venture:

"Which do you like best, inside or outside connections?"

This brought out information about steam heaters and variable exhausts, and in half an hour he had learned more than his book had ever taught him. When he said goodby, he added:

"Boys, where do you go to church? I have a free church in Metropolitan Hall, where I shall be glad to see you, and if at any time you need me, I shall be glad to go to you."

The following Sunday every man was in church.—*The Lutheran.*

In Job and the Psalms we shall find more sublime ideas, more elevated language, than in any of the heathen versifiers of Greece or Rome.—*Isaac Watts.*

LIFE OF BISHOP WESTCOTT.

Life and Letters of Brooke Foss Westcott, D.D., D.C.L., Sometime Bishop of Durham. By his son, Arthur Westcott. New York: The Macmillan Co. Price, $5.00 a set.

The first thing that a critic must say, when he has finished reading the story of the life of the late Bishop of Durham, as revealed in his letters and publications, is that he has had the rare privilege of having lived for a short time with a scholar and a saint. It may be that he will say, that the subject of this memoir was not perfect as a diocesan as Archdeacon Boutflower has shown in his contribution to the appreciation of the character of the late Bishop, but surely he will see that, with proper allowance for human infirmity and for the lack of the manifestation of certain qualities, due to the possesssion of others in a high degree, Bishop Westcott stands before the world as revealing in himself the spirit of Christ in a wonderful measure.

Born in 1825, of a vigorous race, of the upper middle class which has contributed so much to the strength of England, his early years were passed in his native city of Birmingham. His father, we are told, was devoted to scientific pursuits, an ardent geologist, but "his more special study was botany." It was undoubtedly from his father that Westcott derived much of his love for nature and the natural studies, which balanced so well his devotion to the classic languages, and made him something far different from a mere bookish man. It was in Birmingham, also, that old hotbed of radicalism, that the late Bishop, as a boy, became imbued with a love for the people, and conceived those ideas which he afterwards put forth in his utterances as President of the Christian Social Union, as well as into practice in the labor disputes between the operators and the miners, when he went to Durham. And yet again it was in Birmingham that he had the good fortune of coming into close relationship with Mr. James Prince Lee, afterwards the first Bishop of Manchester, and one of England's ripest scholars. It was Mr. Lee and his associated masters who laid the foundation for the life work of Westcott as well as for that of two other Birmingham scholars, Lightfoot and Benson, whom Lee afterwards sent up to Cambridge to follow his famous pupil, who, in his turn, became for a short time tutor and always the warm and intimate friend of these great ecclesiastics and divines. And lastly, we observe that it was in Birmingham that he met, as a boy, the lady who, while yet a girl, became his steadfast friend and the early and latest confidant of the outpourings of his heart's desires. We do not learn a great deal of the late Mrs. Westcott from the book before us, but all that we learn convinces us that she was the anchor of the soul of her husband, and that without her aid, and especially the work ("her work," the Bishop writes on one occasion) in the education of the many children of the house, the varied labors of her husband could never have been undertaken and brought to happy ends. Thus we see illustrated the old saying, that the boy is father of the man, and, looking at the life of Westcott from the standpoint of his youth, we can see that it manifested all that he afterwards did and became.

We would have supposed that Westcott would have gone to Oxford, but Cambridge claimed him, and without speculating upon what Oxford would have done for him, we perceive that the training which his University gave in mathematics, was in every way useful for the development of that acuteness which he afterwards revealed in his classical studies, and made him one of the learned experts in the Greek text of the New Testament Scriptures of his generation. It is impossible here to speak of the work of Dr. Westcott in connection with the Revision of the New Testament. The book before us does not give us much information upon the subject. We note, however, that when he was invited to take part in the Revision as a member of the Company, his view was "that the text of the New Testament needed to be more accurately determined before an improved translation could be profitably undertaken" (vol. I., p. 390). It is chiefly upon this great work, undertaken with Dr. Hort when Westcott was twenty-eight and Hort some three years younger, that the reputation of the late Bishop as a scholar rests.

It was in 1853 that they started in to systematize New Testament criticism, and it says much for their determination and care that the two volumes were not published until 1881, twenty-eight years after. The lion's share was due to Hort, but the "importance of Westcott's coöperation appears from the declaration of the two authors that their 'combination of completely independent operations' enabled them 'to place far more confidence in the results than either could have presumed to cherish had they rested on his own sole responsibility'" (vol. I., p. 399). We learn later on, that Westcott protested against the attempt of anyone to discriminate between his and Hort's judgments.

It is impossible to speak of Westcott's writings in detail, nor are we concerned with them here, except as they bear upon his life and reveal his character. We note that, roughly speaking, they can be divided into two sorts: those that have relation to the text of the New Testament and a better understanding of the Holy Scriptures, and those that have relation to the teachings of our Lord as they bear upon the social life of man. The exact effect of the first sort of writings of the late Bishop upon his age has yet to be determined and can only be so by experts. Yet anyone who reads can see that he did much to restore the confidence of the public in the integrity of the canon of the New Testament, and to make all English-speaking peoples to understand that the Church of Christ is founded upon the impregnable rock of Holy Scripture. The effect of the second kind of writings of Westcott is easily perceived, because his actions went along with them. It shows the greatness of the man that, although he was all his life long an ardent student of social questions, he did not begin to take an active part in trying to find solutions for them until his position as Canon of Westminster brought him in direct contact with the manifold life of the nation. And this part, as we perceive, was intensified when he became the Bishop of Durham. With the world generally, it is upon these later writings, "Social Aspects of Christianity," "The Incarnation and the Common Life," "Lessons from Work," etc., that the reputation of Westcott as a saint and scholar will rest, for herein all his ripe erudition, all his long experience, all his heart's desire for the betterment of man, individually and socially, are poured as from an inexhaustible spring. Herein, too is manifested his wonderful grasp of the truth of the Incarnation, his faith in it, as at once the mystery yet the palpable solution of all the hard questions of life.

Yet the book before us does not undertake to give any appreciation of the value of Bishop Westcott's writings; rather it is concerned with the revelation of his character as seen in them, both in those that were private and in those that were for public use. How shall we describe his character? It is difficult to do so, not because it was complex, but because it was so simple. That he was not austere, his relationships with his children and his pupils show. He was always kind and affectionate, and never magnified himself in his wonderful learning. He seems, too, to have lacked, rather than to have abounded, in authority over his pupils at Harrow. That he was not a Puritan, too, his free and noble conceptions of life and his love for the beautiful, prove. It is true that Canon Westcott says that his father spoke of himself "as born with a spirit of puritanism," but this must have been more in play than in seriousness. The spirit of puritanism is destructive of all that it disapproves. Westcott seems never to have disapproved of anything except the spirit of worldliness or of evil; he would destroy nothing, rather was his desire always to transform; hence his devotion to architecture and his interest in the restoration and embellishment of the great English minsters and cathedrals. The key to the understanding of his character, as we take it, lies in this: he believed that the disciple of Christ, while in the world should not be of it. It lay greatly in his following of two texts: that which he adopted for his examinations in Cambridge and throughout his life, "let us not be vainglorious" (Gal. v. 26), and that upon which he preached his first sermon: "I beseech you therefore brethren by the mercies of God that ye present your bodies a living sacrifice," etc. (Rom. xii. 1). His philosophy of life, however,, is not left for us to discover; it is set forth in a letter to the lady he afterwards married, written undoubtedly in view of the event: "To live is not to be gay or idle or restless. Frivolity, inactivity, and aimlessness seem equally remote from the true idea of living. I should say that we live only so far as we cultivate all our faculties, and improve all our advantages for God's glory. The means of living then will be our own endowments, whether of talent or influence; the aim of living, the good of men; the motive of living, the love of God" (vol. I., p. 145). We would say that the character of Westcott was formed more on the lines of the confessors of old time than of the puritans of more recent days.

It was precisely because of this Christ-like character that Westcott, with all his great scholarship, was able to remain so long at Harrow in the simple position of a master, that he was able to wait so patiently for recognition by his University, that he endured and overcame the trial of a misunderstanding with his Bishop while Canon of Peterborough, that he was able to rejoice so often in the preferment of his friends and former pupils, Lightfoot and Benson, to the Sees of Durham, Truro, and Canterbury, that he so patiently suffered all criticism, that he never had the slightest misunderstanding with his many friends and co-laborers, that he was universally esteemed and revered, that when comparatively an old man he was selected by the voice of lay and ecclesiastical authority to carry on the work laid down by Lightfoot at Durham. When he entered into rest, it was no wonder that all sorts and conditions of men in his great Diocese felt that they had lost a father and friend, that England understood that one of the great lights of the age, one of the stars in the galaxy of her glory, had gone to shine in another sphere.

The work of the author or editor is well done. The life divides itself into several periods, which are strongly accentuated, and thus we ascend, as it were, naturally, to an understanding of the man and the Bishop. He has followed, too, the humorous advice of his father once given, "not to stuff up holes with putty," and has let the letters speak for themselves; these have been well selected and arranged. They give the reader a clear and comprehensive insight into the motives and pursuits, the studies and the culture of Bishop Westcott, which we would not otherwise have had. Not otherwise could we have understood the extent of his literary acquirements, his love and devotion to the beautiful, his playful and charming imagination, his great and splendid faith. It is in his letters also that we learn of the struggle which seems, at some time, to come to all noble minds between doubt and faith, and of the triumphant surmounting of all difficulties when Westcott placed his feet upon the firm ground of Catholic belief, and was able meekly, yet strenuously, to follow the advice of his master, Lee: "Fear not, only believe."

WILLIAM PRALL.

THE NEW STANDARD BIBLE.

From the Press of Thomas Nelson & Sons is now issued the new "Marginal Readings Bible" which alone is the standard Bible of the American Church, and which bears the inscription on the title page: "Authorized to be Read in Churches"—by what named body is happily left unstated.

We shall not here review the book itself. That is a closed issue, and the volume is official. Time will prove whether the marginal readings are found helpful. Some of them are certainly very elucidating; few are objectionable. It still appears to us that many of them are trivial. If Bible reading had not so largely become a lost art, we would express the hope and the belief that in private use would be found the greatest value of this edition, and certainly the marginal readings are a great help to that use. Whether the average reader of the lessons in church will quickly and smoothly adjust his reading to the text—such a page as 161 in the New Testament will be a severe test,—whether the stumbling of bad readers will not be made worse, only experience can show.

We feel a sense of humiliation, which we expressed at the time the legislation was enacted, that the original readings of our own Commission are relegated to the appendix and not authorized to be read in churches equally with their selections from other versions. It seems a needless reflection upon the scholarship of this Church; and moreover, their own readings are among the best work of their whole report.

This Bible, which of course includes the so-called Apocrypha, is now the standard, and the only standard Bible of the American Church. It ought as such to be in the hands of all our people, laity as well as clergy. We suggest to lay people that, whether in their own parish the marginal readings are utilized in the lessons or not, they follow the reading of them from this volume, taking the latter to church with them. In this way they will be able to discover just what are the substitute renderings authorized. In many instances the meaning of the text will be made much clearer to them, and Church people ought to familiarize themselves with their standard.

The prices range from $1.75 in cloth boards, to $9.00 in sealskin, divinity circuit, with cheaper leather bindings at $2.75, $3.25, $4.00, $4.75, $7.50, and $8.00, all but the first and last of these being with divinity circuit, the last in turkey morocco boards for the desk. A large Lectern edition will be issued later. [Published by Thomas Nelson & Sons. For sale by The Young Churchman Co., Milwaukee.]

Literary

An English Garner. Voyages and Travels mainly in the Sixteenth and Seventeenth Centuries. With an Introduction. By C. Raymond Beazley, F.R.G.S., Fellow of Merton College, Oxford, author of *The Dawn of Modern Geography.* New York: E. P. Dutton & Co. (two volumes).

The publishers of this book, a slightly altered reprint of Professor Arber's *English Garner*, fail to do themselves justice. When they say that the old spelling has generally been "carefully modernized," the reader expects to see quaint old passages improved out of existence. This is not the case, for the old oddities remain, though the editor puts in brackets the modern substitute for the older term. For instance the text mentions "the cony" (*the rabbit*), "herne" (*heron*), "estridge" (*ostrich*). Some of these substitutions are important, for even Macaulay's school-boy might not know that "Panico" is "Tampico," or that "Negroes" sometimes meant "Indians," or that "a perry of wind" meant "a gust," or that "occam" was "oakum," or that to "jag" means to "tattoo."

Such curious reprints as these are neither unknown nor well known to the general reader. He may never have seen the voyages of Captain Roger Bodenham or of Sir John Hawkins; he may never have heard the tale of Thomas Sanders in Tripoli or John Chilton in Mexico, but he knows that the early English voyagers left behind them accounts of their wanderings and hardships. Two men of genius, Daniel Defoe and Jonathan Swift, studied the old stories of the sea until they gained that verisimilitude which led many to count *Robinson Crusoe* and *Gulliver* among the world's historic characters. Charles Kingsley, a man of great talent, although not to be classed with Defoe and Swift, made good use of the Elizabethan sea literature, or he could not have drawn Amyas Leigh and Salvation Yeo.

In the old days of defective maps and scanty information a sailor went forth, like Abraham, "not knowing whither he went." He might be shot by the arrows of savages, or burned by Spanish inquisitors, or enslaved on board a galley, or sold in a Turkish market. On the other hand he might find purchasers who would buy his goods at five hundred per cent. profit to the seller, or he might capture a treasure-laden Spanish ship, or he might at least have the wild joy of escaping from a score of enemies. How these men roamed and suffered makes a book of wonders, and we believe their plain narratives even if we doubt Sir John Hawkins' opinion that careful search would discover lions and unicorns in Florida.

The curious, the heroic, and the horrible can be read in these old-fashioned narratives, not so old to former generations as they seem to us. Daniel Defoe was as near to the Spanish Armada as a man born in 1876 is to Preble's cruise in the Mediterranean. Of the men who sailed with Blake probably every one had seen people who remembered the Armada. In the days of William and Mary every seaport had its memories of Blake's veterans. When Rodney was at his zenith and Nelson was rising, there were still many old seamen who had heard first-hand accounts of seventeenth century cruising. From such books as these the writers of lectures and of historical novels gather handfuls and sheaves.

Roland Ringwalt.

The Complete Works of Ralph Waldo Emerson. With a biographical introduction and notes by Edward Waldo Emerson, and a general index. Centenary Edition, Vol. I., *Nature Addresses and Lectures.* Vol. II., *Essays.* Vol. III., *Essays, Second Series.* Boston and New York: Houghton, Mifflin & Co. Price, $1.75 per volume.

This edition of the works of the eminent sage is issued by his publishers, the Messrs. Houghton, Mifflin & Co., in commemoration of the centennial anniversary of the birth of Emerson. The text is what would be expected, from clear plates and well printed on excellent paper, and in addition to this there is an introduction and intelligent notes by Edward Waldo Emerson, who edits the edition. This, if we recall rightly, is the first edition of Emerson's writings that contains annotations of any character, and coming as these do from the author's gifted son, they are almost equivalent to the author's own comments. It is expected that the entire works of Mr. Emerson will be issued in this edition, and it is also stated in a note accompanying the volumes that a fresh examination of the Emerson manuscripts has brought to light a considerable amount of unpublished matter, which will be issued in two or probably three volumes to be added to this edition. A handsome photogravure portrait adorns the *Nature Addresses.*

Hereward the Wake, Last of the English. By Charles Kingsley, with an introduction by Maurice Kingsley. Library Edition. In two Volumes. New York: J. F. Taylor & Co.

Alton Locke, Tailor and Poet. By Charles Kingsley, etc., as above.

This, entitled the Library Edition, is a very attractive republication which is to include all the works of Charles Kingsley in handsome style. The volumes are printed on fine rough paper with uncut edges, illustrated with photogravure plates, printed from large and clear new type, with generous margins, and in every way a handsome edition such as one will especially desire for the preservation of the classic volumes. It is stated that the edition will comprise 14 volumes in all, which will include the *Letters and Memories of his Life*, edited by his wife. The latter has never been included in any of the uniform editions of Kingsley's works.

The Grace of Life. A Series of Short Papers on Practical Religion for Busy People. By Robert Laurence Ottley. New York: E. P. Dutton & Co. Price, $1.00.

This volume is a collection of short articles written for *The Churchman.* The papers are practical in tone, and they teach valuable lessons in the matter of spiritual life and are sure to be helpful to those who read them.

The Coming of Caroline. By Mary E. Q. Brush. New York: American Tract Society. Price, 50 cts.

This is a pretty story of how the care of a child worked a wholesome change in the character of a morbid woman. It is rather on the melodramatic order and somewhat crude in its development; but it is interesting, and is well suited to a Sunday School library.

The Southerners. A Story of the Civil War. By Cyrus Townsend Brady. Illustrated by George Wright, with Vignettes by Louis D. Arata. New York: Charles Scribner's Sons. Price, $1.50.

This new book of Mr. Brady's, while an over-worked theme, contains perhaps the best work of this prolific author of fights and fighters. The romance is full of vigor, and not commonplace. The description of the battle of Chickamauga is equal to any we happen to have seen, while the naval engagement of Mobile Bay comes up to Mr. Brady's best stories of sea fights—which is saying a good deal. The illustrations are good.

Wood Folk at School. By William J. Long. Wood Folk Series, Book Four. Boston and London: Ginn & Co.

This is a book of stories for young children, drawn from the habits of animals and told in such wise as to be entertaining and also instructive. It will be useful as a reader for the little ones.

Mr. Thomas Whittaker has published a new edition of the Bedell Lectures for 1885 by the late Bishop of Mississippi, entitled *The World and the Logos.* This is one of the most readable of Bishop Thompson's books, all of which are so bright and so alive with movement as to make them as interesting as novels. Indeed it is difficult to lay down one of Bishop Thompson's books without reading it to the end at one sitting.

The Long Shadow.

By Virginia C. Castleman, Author of "Belmont", "A Child of the Covenant," etc.

CHAPTER III.

A CHANGE OF FORTUNE.

A WEEK had elapsed after Neill's departure, when Mrs. Lindsay was called one morning to the library to have a conversation with a lawyer, an old man who had been her guardian until her marriage.

The interview left her pale and harassed. She waited anxiously her son's return from the office where he regularly fulfilled the duties assigned him by his father; for having once submitted to the routine, Douglas found the business less irksome than he had anticipated and bid fair to rise in the esteem of his elders.

"A plodding young fellow, steady and sure," said the head of the firm, "just the man for the place."

Since such was the general verdict, some surprise was manifested at the young man's persistent determination to study a profession as soon as he was of age or could lay aside sufficient capital. As time went on a certain moodiness rendered him less and less popular with his associates, who were on the lookout for flaws in the character of this seemingly perfect young man, for Douglas had no wild oats to sow.

That winter told upon Ellen Lindsay. People said the climate was too severe, and she had best follow her brother southward to be rid of her throat trouble; but the throat trouble worried her less than they knew, so absorbed was she in matters of deeper moment. Though a woman of integrity, Mrs. Lindsay was never wholly unbiased in her course of action, for like many other women of strong character, she was easily moved by the wishes of the few whom she devotedly loved; and her heart was divided between affection for husband and son, the two beings who were mutually repellant to one another, while bound by the ties of kinship and the claims of wife and mother upon their affections. Stormy interviews were of frequent occurrence; but it was never Douglas who stormed; his nature was too deep, too strong for words. Douglas was disappointed in his mother, who had failed to render him pecuniary help while still encouraging him not to yield his cherished hopes. How could he know of the secret struggles, the tears she had shed over her ineffectual efforts to lay hold of even a pittance of the once large fortune of the Graemes! How could he know of the terrible doubts which tormented the heart of Ellen Lindsay, who stood already in the shadow of the storm, with lips sealed to warn him of his doom. As the day of his twenty-first birthday approached—it was in March—the young man's hopes arose, his steps grew more alert, and the buoyant light came back to his eyes. That day would bring him freedom, and a choice of careers, and the future life stretched long and bright before him.

The day came. He returned home, not with the expected joyous stride. His resignation had been accepted, but coldly, and some hint was given as to its timely coming; the chill March winds struck a numbness to his limbs and his heart beat with loud thuds, as he ascended the stone steps and encountered —his father!

"A word with you, Douglas," said the older man, motioning toward the library.

* * * * * * * *

The March winds were still howling, the streets still bore traces of sleet and snow, and the Paschal moon was throwing its beams upon the handsome houses in Sherbrooke Street, when a cab rattled around the corner and drew up in front of the Lindsay door, which at the same moment opened to admit the passage of four figures, one that of a woman, muffled in veil and winter cloak.

The porter brought out the trunks, and the woman, child, and one of the men entered the cab and drove off. But few words were spoken, and the man left alone upon the stone steps paused and looked in silence after the retreating vehicle.

As he stood thus bareheaded, the moonlight full upon him, the features of Edward Lindsay, owner of the luxurious mansion, director of the ——— Bank, wore an expression of satisfaction strangely out of keeping with the recent departure of his family from the city of their nativity.

Perhaps he was relieved to know that they would find home and shelter under a brother's roof amid the general wreckage of the family fortunes.

The ——— *Gazette* of that same week contained the following item:

"The sympathies of the people are with Mr. Lindsay, a well-known and highly esteemed citizen of this place, in the recent distressing events which have necessitated the forced resignation of his son from his important position in the ——— Bank. Certain sums, yet unaccounted for, passed through young Lindsay's hands. In consideration of his youth and former good standing no legal action will be taken, as Mr. Lindsay has offered his elegant residence in exchange for the debt of honor. His course of action is to be commended; he will retain his position as one of the directors until the present crisis is past; his family has gone South."

Another year passed, during which the directors continued to hold the confidence of the people, and Edward Lindsay, in his comfortable hotel apartments, continued to enjoy his Havanas, and was pitied and fêted by his numerous wealthy friends. Later, rumors began to float as to a financial crisis approaching, and a heavy mortgage was found to exist upon a certain house in Sherbrooke Street. Then another ——— *Gazette* item attracted widespread notice.

"The sudden disappearance of the well-known Edward Lindsay causes much anxiety among his friends. No trace of the missing man has been found. His personal belongings are at the ——— Hotel."

Not many days thereafter a rush upon the ——— Bank was made; hundreds of widowed women clamored for their children's sustenance; and laboring men hung around the closed doors with darkened countenances—to go away unsatisfied.

Within those closed doors was more than one anxious face of the men responsible for this calamity; and many anathemas were heard against the pressure of the times—and the dishonesty of somebody, whose name was spoken in whispers.

* * * * * * * *

August is a fine month for a salmon fishing jaunt up the Nipigon river; and if a man wants to get away from the sight and sound of business, he has but to take a journey of some weeks to that far away wilderness of a country on the northern shores of Lake Superior. Few men have the hardihood to go alone through that wild country, even with an Indian guide; but there is a fascination in working your way up the river in company with a few kindred spirits of your own race, and a redskin guide to paddle your canoe, or carry it, as the case may be.

It was upon such a jaunt that a party of four men went one vacation time, and the experience was both new and novel to all but the guide, who relentlessly led the way without a thought of pity for the white man's aching limbs and lacerated feet; for in many places, walking through jungles was a necessity; but the salmon fishing repaid their toils and they returned with invigorated nerves and freshened bodies to their Chicago homes, after a prolonged absence of six weeks, bringing with them—not salmon, that was forbidden—but beautiful moss agates and amethyst rocks, as relics of their summer's travels. Among many wonderful tales, they told of a white man they had met far up the Nipigon, camping out in an Indian wigwam; how he spoke the red man's language as if it were his mother tongue, and lived by trading, being a sort of king among the Indians, by reason of his white man's knowledge combined with his Indian skill; for he could fish and hunt and travel on snowshoes as well as the best of them: indeed, he was said to have come among them in company with Indians from beyond the Nipissing Lake. And when asked his name, they said he was called by the Indians Ready-hand, and was known by no other name. The fishing party speculated over his strange choice of life, until one day, stopping at the lonely Isle Royale, on their homeward way, they encountered him with two Indians wandering among the caves of the Mound builders, jotting down notes with a pencil; then they said the mystery was solved: the strange man was a scientist in disguise, hunting up old excavations and facts concerning the ancient and mysterious early settlers of America; and they concluded that Ready-hand would some day appear in their midst as a lecturer on the mines of Isle Royale—for does not every scientist lecture at some time in Chicago? They would keep a sharp lookout and spot their man. Meanwhile, in happy unconsciousness of their designs, Ready-hand lived his wild life on the shore of Lake Superior, and the Indians believed him to be one in league with the mysterious spirits of earth and water and sky, so many times was his life miraculously saved.

It may be that Ready-hand saw fit to encourage this belief while he sojourned among them; it is certain he explored every nook and corner of the islands and bays around the shores in preparation for his great course of lectures. But when the winter came again, he bade his worshippers adieu, and sped again eastward upon those wonderful snowshoes which were never rivalled in speed until the modern wheelman took to the road.

In other places snowshoes and tobogganing were the fashion. While the Chicago men still talked of the northern village and the wonderful palisades of Nipigon River and the cold, cold waters of the Lake Superior; as they walked the city streets with overcoats on and throats protected by thick mufflers from the piercing winds, in Montreal the winter pageant of Mount Royal was at its height, and snowshoe racing and wild coasters filled the crisp air with gayety of sound and sight. Among those eager faces, young and old, that thronged the hillsides, were there none to remember the missing ones of previous years?

Little Charlotte's fairy figure no longer flitted in and out beside her tall brother Douglas, whose firm hand had guided more than one merry coasting party; whose swift foot had won more than one race over the mountain-top in days gone by. Yes; the ranks soon close over the wounded in this nineteenth century of life; and so that the mutilated body is removed from our sight, we rush onward with the same careless step; the same smile upon our lips as before our comrade fell. But still there were a few homes in Montreal where the exiles were spoken kindly of, and missed; and out there, on the side of the hill where lies a tract of snow unbroken save by a marble shaft or two, is the city of peace, where all alike are welcome, and where sleep the Graeme dead, an honored race for many generations. And there, one calm, cold night, away from the careless throng and the whizzing slides, a lonely figure stands with bared head. It is the form of a man past middle life, the face is somewhat round and full, clean shaven, save for a short gray mustache, and the closely cropped hair is brownish gray; but even as he turns and walks slowly away toward the town, a certain swaggering gait betrays him, the man who for the first time in many months re-visits the island city that was once his home. At the door of the Gray Nunnery he pauses and looks upward. A light is still burning in the doorway, and after a moment's thought he rings. A head is thrust slightly forward from the upper window, recognizable by its distinctive cap as that of the Mother Superior; a few words exchanged, an exclamation of subdued surprise, a short silence, and the door opens inward; another whispered consultation, and the door closes, and the man walks on; but he does not pass through the most frequented streets; and after an hour or so he comes to the outskirts of the city. There he puts on the hitherto neglected snowshoes which he has carried under his arm and speeds away in the direction of the Indian village upon St. Helen's Island.

(To be Continued.)

IN THE WORLD.

By Elizabeth Minot.

Blindfold, I wander through life's vale:
Sometimes fair purple hills with silvery streams
My inner fancy sees, and I press on,
Undaunted, fearless, to the utmost goal,
When lo, the vision dies; and I behold
An arid waste, bestrewn with sand and stones,
While fancy's image melts away in tears.

Again, unthinking, do I wander on,
Through footpaths trod by hosts of weary feet,
When, all unsought for, comes the sound of rills,
The green leaves' rustle, and the song of birds;
My blinded eyes see clear, and to my heart
Comes the sweet peace of perfect joy fulfilled.

Which better serves Life's plan?
I may not tell:
The sadness that has come from hope's lost ray
Has often been precursor of some gift
Before undreamed of, priceless in its worth,
While days of joy's delights forever live
In memory's gold-tinted woodland shades.

Blindfold, I patient stand and wait:
God's gifts are good—and sometime shall we see
That Life's long story, filled with joy or pain,
Was best, as it was told, in His own way.
And by His guidance, led us to His rest.

Trials teach us what we are; they dig up the soil, and let us see what we are made of; they just turn up some of the ill weeds onto the surface.—*Spurgeon.*

The Family Fireside

THE PASSION PLAY IN CALIFORNIA.

IN THE historic old Spanish town of Santa Clara, California, has just been given a representation of the Passion of Our Lord. The drama was given in the large hall of the Roman Catholic College conducted by the Jesuits, produced under the direction of competent professionals, yet the cast selected from among the college students. The play is one written by Clay Greene, a graduate of the institution in the class of 1869, and dedicated to Father Kenna, the President of the college, for whose jubilee it was presented two years ago.

The drama is arranged into four "epochs" of two scenes each, telling the story of the life of Christ from the shepherd scene to the Crucifixion. The Saviour Himself does not once appear in the drama—but His presence is indicated by a powerful white light. Nor do Mary or any of the women appear at any time upon the stage. But the story is so familiar, the interest so strong, and the representation so powerful and absorbing that the absence of the principal characters produces a feeling of satisfaction rather than regret. In this particular especially, the Santa Clara Passion Play differs from the one produced at Oberammergau and is undoubtedly an improvement as far as the production is concerned, in not permitting a suggestion of sacrilege or undue grotesqueness that might be felt in a representation of the Master Himself.

The opening scene is on the plains of Bethlehem at night, with the new star shining in the east, the shepherds asleep, and the message of the heavenly angel announcing the birth of Christ. The second scene of the first "epoch" is in the palace of Herod. The king's wrath is aroused at the story told by his emissaries of the new-born King of the Jews, and in a passionate outburst of anger he orders the slaughter of all the first-born under one year of age.

The second "epoch" opens in the house of the high priest Caiaphas. The priests are agitated over Christ's coming, and they see the triumphant entry into Jerusalem from Caiaphas' balcony. Judas is brought in and they endeavor to persuade him to betray his Master. Judas sees Matthew, who has been hiding in the adjoining room, and refuses to accept their bribe. The second scene in this "epoch" is on the Mount of Olives at sunset. Judas joins the other disciples and succeeds in convincing them that he is still faithful to his Master. They depart for the Last Supper, leaving Judas behind for a moment and he then accepts the thirty pieces of silver from Caiaphas and departs with the promise to the priests to betray Jesus. One hour later the disciples come back and discuss the Last Supper. Peter tells of Judas' act of treachery and the arrest of Christ, blaming himself for denying his Lord the first time. The faithful disciples kneel and pray for their Master's safe deliverance.

The third "epoch" takes us again to Herod's palace, the former prince, Archelaus, now Herod II. The king is greatly disturbed because of his consent to the slaying of John the Baptist. A letter is brought him from Pilate giving him final disposition of the case of Jesus of Nazareth. Persuaded by the fervent pleadings of Matthew and his father Jechonias, Herod promises not to interfere in the case. The priests enter when the disciple and his father leave, and urge the execution of sentence upon the king, who commands the Prisoner's presence before him. The second half of this "epoch" is the Court of Pontius Pilate. The people are assembled and great disorder ensues when Herod's refusal to interfere is read. The populace jibe at the disciples, who suffer in silence. By the bright light thrown from the prisoner's box we know of our Lord's presence. In vain Pilate appeals to the people to free Jesus, he washes his hands of the deed, and orders the crucifixion.

The first half of the fourth "epoch" is the greatest scene of the drama—the march to Calvary. The disciples are gathered in a garden as the procession passes on the other side of the wall. The audience can see the top of the cross as it progresses slowly, borne by the unseen Master. Once it falls and then appears again above the wall and passes from view amid the cries and jeers of the frantic multitude. Judas now appears, and in a splendid scene acknowledges his wickedness and leaves the stage to hang himself. The concluding scene is the

interior of the temple at Jerusalem, near the ninth hour. The whole city is enveloped in an unnatural darkness and Caiaphas is powerless to dispel the fears of the people. He orders the Christians' arrest but the order is followed by terrific thunder and lightning, and at the ninth hour the temple is rent and the fall of the walls discloses the crucifixion on the distant hill. The scene closes with the blessing of Pilate by Peter when the Roman declares his sorrow, and the disciple predicts the glory of Christianity and Rome.

The best acting was done by the young men who took the parts of Judas and Matthew. The former was wholly adequate to the trying character of the treacherous disciple and lost no opportunity for really brilliant acting. His work was as finished as that of an experienced professional, though he was a youth of but twenty-one years. Matthew was dignified and earnest, presenting the character with a just sense of proportion, and with a passionate seriousness not at all common among amateur actors.

The drama throughout was elaborately staged, the costumes of surpassing elegance, and the scenery carefully painted. The treatment of the story was dignified and always reverent, a fact which the vast audience appreciated and showed by their refraining from applause throughout. At each presentation there were present Roman Catholics, Anglicans, Protestants, and Jews, as well as a great number of non-believers, all of whom appreciated the intense dramatic character of the story, and listened to its portrayal with reverent interest.

THE LITTLE BAND IN CHARLESTON.

By ROLAND RINGWALT.

OUR country has known two great political leaders, and all who have risen since their day have followed one or the other of these giants. Alexander Hamilton laid the Federalist foundations on which the Whigs and Republicans have builded. Thomas Jefferson gave the ideas and in a large degree even the phraseology for a century of Democracy. What is still more remarkable is that Hamilton, soldier, organizer, administrator that he was, proved weak in political management, and that his pride and passion were among the leading causes of the Federalist downfall. Jefferson, who was not inclined to action, and who certainly preferred study and philosophy to scenes of turmoil, proved the greatest political manager the country ever knew. No other President, after winning two terms for himself, secured two terms for his friend and two more for his protege. The iron-willed Jackson did indeed manage to elect his friend Van Buren, but could not reëlect him; and the resolute Grant did not control Hayes, Garfield, or Arthur.

Jefferson's strength in the South, and Hamilton's Northern following are surface facts, noticed by everyone whose studies have gone beyond the average school history. But even well-informed people forget that Hamilton set his heart on Pinckney of South Carolina, instead of Adams of Massachusetts as the best Federalist candidate for the Presidency. In Hamilton's famous letter, the letter which revealed the various weaknesses of John Adams, one can find the great Federalist's admiration for Pinckney, and his lingering hope that the courteous South Carolinian might avert the storm which the fiery man from Massachusetts had raised.

Adam's furious temper, Hamilton's fierce resentment, the feuds in the Cabinet, the discord among the leaders, all combined to kill the Federalist party, and in 1800 it fell, never to rise again. But in money, brains, and backbone it was yet strong, and in some quarters it was powerful. To us it seems odd to reflect that probably no city outside of New England had so able, determined, and influential a body of Federalists as Charleston. Society was ruled by Federalists, and Lowndes found it hard to win Miss Pinckney because her father objected to a Democratic son-in-law. The old South Carolina gentlemen, especially in Charleston, were English rather than French in their sympathies; they believed in Hamilton's idea of a strong financial system and a comprehensive system of internal improvements, and were more willing than the New England Federalists to enact a protective tariff. Gradually two curious changes of sentiment began. In New England, the Federalists, hopeless of recovering national control, began to think of dissolving the Union. In Charleston the Federalists, though equally hopeless of gaining a national victory, strove to Federalize the Democracy.

The power of old men, with stately manners, fine libraries, and well covered tables, over young men, just beginning to write and speak, is a power which no one can despise. Lowndes, Calhoun, and Cheves were Democrats, but they did what the Federalists could not do: they led the Democratic party to abandon Jefferson's dread of a navy, to recognize the need of an army, to accept the United States Bank, and to establish a protective tariff. Without losing their party standing Lowndes, Cheves, and Calhoun voted, now with the Democrats, now with the Federalists, but generally for measures having a Federalist trend. So late as 1812, Madison deemed it expedient to appoint Major Pinckney a major-general in the army.

The Charleston school had been going on with its improvements, spending money lavishly on canals, bringing the ablest foreign engineers to work on the rice plantations, experimenting with manufactures. Nowhere in the Union was there more of that open-handed enterprise which is always glad to spend a dollar if there is a chance to earn a dollar and a half. By Monroe's time the Federalist party had disappeared, but the Democratic party was moving on Federalist lines. It had dropped some of Jefferson's vague theories, it was more in harmony with the broad views of Madison and Monroe. Southern men who would not have listened to Hamilton accepted a great deal of Hamilton's teaching as it came from brilliant young Democrats who had talked with scholarly old Federalists. Probably not one man in ten thousand gives due weight to the influence of the little band in Charleston.

THE DEVELOPMENT OF AMERICAN OPERA.

IN ADVOCATING the encouragement of American operatic composers, I do not by any means wish to imply that subjects taken from American life are to be chosen, or that a new style, essentially American, is to be evolved. As before stated, the development of art does not lie in the direction of nationalism. Even in Russia, where it is the logical policy of the Government to promote a distinctively national art which shall draw its material from Muscovite history, and where, for several other reasons also, such encouragement finds a certain justification, the composers are by no means confining themselves to these subjects—as demonstrated, for example, by Napravink in his successful opera, "Francesca da Rimini." The chief fact to be borne in mind is that native composers have an opportunity to obtain a hearing for their works; and, with the establishment of a permanent, well-organized operatic company in New York, American musicians also may become more hopeful. It may well be then that Wagner's prophecy to the effect that his successor would come from America will be fulfilled, and that we shall some day have a product, not merely cosmopolitan, but universal, and fundamentally human in the Wagnerian sense.

Those who are either forever "looking backward," or merely contemplating art in the light of present political and social conditions, confidently declare that the Anglo-Saxon race is incapable of producing a musical genius of the first order—a statement frequently accepted as self-evident, although it is but a mischievous half-truth. The fact is that the signification of the term "musical" has undergone considerable modification. The relation between music and poetry has during the last three generations become closer and closer. Even in the so-called "romanticists," Schumann, Chopin, and Mendelssohn, the poetic element is far more pronounced than is generally supposed. In the "Drama of the Future," finally, we have a complete union of the arts. True, in Wagner, the emotional or musical element was the primal impulse; but it by no means follows that those capable of infusing new life into the fabric created by him shall be similarly constituted. On the other hand, it should not be forgotten that the term "American" is very broad in its application. It does not include the Anglo-Saxon alone, but several millions of the descendants of those nations who contributed to the development of music when that art existed purely and simply for its own sake. There is consequently no reason whatever why we should not be rich in artistic material capable of development. The trouble is that this *development* has been wrong; and no influence more potent to effect a revolution in this regard can be suggested than an operatic stage upon which masterpieces may be adequately performed so that their essential dramatic content may be fully grasped, not only by the public at large, but by the ambitious student desirous of obtaining light. Why should we not make a beginning in this city?—JOSEPH SOHN, in the *Forum*.

A HOUSEWIFE limited in means and having learned by various experiences how to make the most and best of things, gives this economical and practical suggestion , that for common pine floors which have become dry and shrunken, leaving wide spaces between the boards, make a thick boiled paste of flour and water, then tear up old newspapers into bits and stir them in the paste until perfectly stiff, and with the aid of strong knives stuff the cracks with the moistened paper. In a few days the cement will be hard and dry and will take a stain most satisfactorily. Putty can also be used for the same purpose. Old newspapers make a very good lining for carpets.—MARY H. JAMES, in *The Pilgrim*.

Church Kalendar.

June 1—Whitsun Monday.
" 2—Whitsun Tuesday.
" 3—Wednesday. Ember Day. Fast.
" 5—Friday. Ember Day. Fast.
" 6—Saturday. Ember Day. Fast.
" 7—Trinity Sunday.
" 11—Thursday. St. Barnabas, Apostle.
" 12—Friday. Fast.
" 14—First Sunday after Trinity.
" 19—Friday. Fast.
" 21—Second Sunday after Trinity.
" 24—Wednesday. Nativity St. John Baptist.
" 26—Friday. Fast.
" 28—Third Sunday after Trinity.
" 29—Monday. St. Peter, Apostle.

Personal Mention.

THE address of the Rev. E. C. ALCORN, until Nov. 1st, is Edgewater, N. J.

THE statement last week that the Rev. E. A. BAZETT-JONES had become rector of St. Anne's Church, Roxbury, Mass., was incorrect. Mr. Bazett-Jones withdrew his acceptance of that parish, and remains rector of the Advent, Nashville, Tenn.

THE address of the Rev. M. M. BENTON as Secretary of the Diocese of Kentucky, is Christ Church Cathedral, 525 Second Street, Louisville, Ky. Personal matter should be addressed to the Rev. M. M. Benton, 206 E. Jefferson Street, Louisville, Ky.

THE Rev. Carroll M. BURCK has resigned St. Mark's Church, Oskaloosa, and is now in charge of St. Paul's, Manhatten, Kansas.

THE Rev. E. J. COOKE has resigned the rectorship of St. Paul's Church, Greenwich, N. Y., by reason of the ill health of his wife, and will go to California.

TH' Rev. WM. CROSS, late of Bolton, Miss., is now rector of St. Paul's Church, Gainesville, Texas. Address 225 Dixon Street.

THE address of the Rev. C. W. DUBOIS is changed from Grace Church, Toledo, Ohio, to 184 Baker Street, Detroit, Mich.

THE Rev. SIDNEY K. EVANS of Manheim, Pa., is appointed one of the clergy staff at St. Michael's Church, New York City.

THE Rev. HOMER A. FLINT has resigned as assistant at Allegheny, Pa., to accept the position of Archdeacon of the Laymen's Missionary League of the Diocese of Pittsburgh.

THE Rev. J. H. W. FORTESQUE-COLE has resigned the rectorship of St. Paul's Church, Kenton, and accepted that of the Church of the Redeemer, Cleveland, Ohio, where he will assume charge on Sept. 1st.

THE address of the Rev. BARR GIFFORD LEE is St. Peter's Rectory, San Pedro, Calif.

THE Rev. W. DUDLEY POWERS, D.D., has resigned the General Secretaryship of the American Church Missionary Society, his resignation to take effect at the end of the fiscal year, Sept. 1, 1903.

THE Rev. H. LANGDON RICE, who was ordained Deacon on Trinity Sunday by the Bishop of Albany, will take duty at Oshkosh, Wis., under Bishop Weller.

THE Rev. JOHN T. SHURTLEFF, Secretary and Registrar of the Missionary District of Sacramento, should be addressed at East Auburn, Cal.

THE Rev. HENRY E. SPEARS, assistant at Trinity Church, Columbus, Ohio, has accepted a call to become assistant at Trinity Church, Covington, Ky., where he has begun work.

THE address of the Rev. REGINALD H. STARR, D.D., from June 15th to Aug. 31st will be "Tyddyn Bach," Port Rowan, Ontario, Canada.

THE address of the Rev. MILLIDGE WALKER during the summer will be "Penderell Place," Hampton, N. B., Canada.

THE address of the Rev. F. P. WINNE, is not Teresa, but Watertown, N. Y.

DEGREES CONFERRED.

UNIVERSITY OF PENNSYLVANIA.—D.D. upon the Rev. WILLIAM MANSFIELD GROTON, Dean of the Philadelphia Divinity School, and the Rev. JESSE Y. BURK of Clarksboro, N. J.

SYRACUSE UNIVERSITY.—D.C.L. upon the Rt. Rev. CHARLES TYLER OLMSTED, D.D., Bishop Coadjutor of Central New York.

ORDINATIONS.

Deacons.

CALIFORNIA.—On Wednesday of Whitsunweek, June 3, in the Church of St. Matthew, San Mateo, the Rt. Rev. the Bishop of the Diocese admitted to the Diaconate Mr. JEROME FEASTER TRIVETT, Mr. SHIGIMITSU SAITO, and Mr. THOMAS CHALMERS MARSHALL. Mr. Trivett and Mr. Saito are the graduating class of the Church Divinity School of the Pacific, and Mr. Marshall comes into the Church from the Presbyterian ministry. Mr. Trivett continues in charge of the work at Gilroy and Hollister, Mr. Marshall continues at Redwood City and Belmont, and Mr. Saito takes charge of the Japanese Mission at San Francisco. The sermon at this service was preached by the Bishop of Sacramento.

CHICAGO.—By the Bishop Coadjutor in the Cathedral, on St. Barnabas' day: W. B. STOSKOPF, G. CRAIG STEWART, G. H. SHERWOOD, D. LEBARON GOODWIN, JAMES M. JOHNSTONE, and Dr. DIENST. The Rev. C. E. Bowles was the preacher. Mr. Stoskopf, who has just been graduated at the General Theological Seminary, becomes assistant at Grace Church, Oak Park; Mr. Stewart, who was received from the Methodists six months ago, and has since been at work in St. Peter's parish, becomes missionary at Glencoe; Mr. Sherwood, son of Judge Sherwood of Elgin and a graduate of the W. T. S., takes charge of Christ Church, Streator.

EASTON.—On Thursday, June 4th, during the session of the diocesan Convention, J. WILSON SUTTON, by the Bishop of the Diocese. The Rev. Samuel Edson was the preacher.

GEORGIA.—On Thursday, June 11th, St. Barnabas' Day, at St. James' Church, Marietta, Mr. JAMES BOHLEN LAWRENCE was ordained Deacon by the Bishop of the Diocese. The Rev. C. T. A. Pise of Marietta presented the candidate, and the Rev. Troy Beatty of Athens was the preacher. Mr. Lawrence is a graduate and M.A. of the University of Georgia. He will at once begin work under the Rev. F. F. Reese, D.D., as assistant in Christ Church, Macon, Ga.

PITTSBURGH.—On Trinity Sunday, June 7th, at the St. Mary Memorial, Pittsburgh, Mr. RUDOLPH EDWARD SCHULZ was admitted to the Sacred Order of Deacons, by the Bishop, who also preached the sermon. The candidate was presented by the Archdeacon of the Diocese, the Rev. L. F. Cole. The Rev. Mr. Schulz is a graduate of the Cambridge Divinity School, and will have charge under Archdeacon Flint, of St. John's, Coraopolis, and All Saints', Allegheny.

VERMONT.—An Ordination of Deacons was held in St. Paul's Church, Burlington, on St. Barnabas' Day, by Bishop Hall, acting for the Bishop of Maine, who is ill. After a sermon by the Rev. C. F. Lee, of New Castle, Maine, he presented the candidates, Mr. F. C. LEE (his own son), and Mr. P. C. MANZER, to the Bishop. After the laying-on-of-hands, the new Deacons were invested with the red stoles (pendant from the left shoulder). Other clergy in the chancel were the rector (Rev. Geo. Y. Bliss), his assistant (Rev. E. C. Bennett), and the Bishop's chaplain (the Rev. Geo. B. Johnson), who bore the Pastoral Staff. These Deacons return to Maine, where work is assigned them. Both are graduates of the G. T. S.

WESTERN MASSACHUSETTS.—On Trinity Sunday, at St. Stephen's Church, Pittsfield, CHARLES LAWRENCE ADAMS, by the Bishop of the Diocese. The sermon was preached by the Rev. T. W. Nickerson, Jr.

Deacons and Priests.

ALBANY.—On Trinity Sunday, at the Cathedral, the Bishop ordained, as follows:

DEACONS: CHARLES GOMPH, ROBERT LACY, ERNEST H. SMITH, and HARRY L. RICE.

PRIESTS: Rev. WM. H. P. HATCH, Rev. LLOYD R. BENSON.

The candidates were presented by Dean Robbins and Chancellor Carter, the former being preacher. The Bishop of Michigan City was epistoler. Canon Fulcher acted as chaplain to the Bishop.

PENNSYLVANIA.—The Trinity Ordinations took place in St. Matthias' Church, Philadelphia. Bishop Whitaker officiated, and ordained to the Diaconate Mr. WALDEMAR JANSEN, JR., presented by the Rev. Dr. Anstice, and Mr. H. K. MOOREHOUSE, presented by the Rev. Jno. R. Moses; and to the Priesthood, the Rev. W. G. HAUPT, presented by the Rev. W. H. Burbank; the Rev. H. K. OGLE, presented by the Rev. Dean Groton; the Rev. W. H. JACKSON, presented by the Rev. F. A. O. Launt, D.D.; and the Rev. WM. H. MCCLELLAN, presented by the Rev. F. D. Lobdell. The sermon was preached by the Rev. Dr. Anstice.

WASHINGTON.—On Trinity Sunday, at the Ascension Pro-Cathedral, the Bishop of Washington ordained to the Diaconate, Messrs. H. H. D. STERRETT and W. WEIL GILLIES; and to the Priesthood, Rev. JOHN DYSART, in charge of All Saints' Chapel, Benning, and St. Matthew's Chapel, at Chesapeake Junction, and the Rev. JOHNS BOHANAN, in charge of work at Port Washington, L. I. The sermon was delivered by the Rev. Prof. Micou of the Alexandria Seminary, and several of the city clergy were present, amongst them the Rev. J. McBride Sterret, of the Columbia University and Church of the Epiphany, father of one of the deacons ordained.

Priests.

DULUTH.—On Trinity Sunday, in Emmanuel Church, Alexandria, the Bishop of Duluth advanced to the Priesthood, the Rev. GEORGE WILLIAM BARNES. The Rev. H. M. Green and the Rev. F. M. Garland assisted in the service.

MILWAUKEE.—On St. Barnabas' Day, June 11th, at St. John's Church, Evansville, Wis., the Rev. CLARK ANDERSON WILSON, Deacon, was advanced to the Priesthood, by the Bishop of Milwaukee. The candidate was presented by the Rev. A. H. Barrington, of Christ Church, Janesville, under whose parochial guidance Mr. Wilson prepared for Holy Orders. There were present, and otherwise assisting, the Rev. Messrs. Geo. F. Brigham, J. C. Lees, T. C. Eglin, J. A. M. Richey, and C. B. Blakeslee. The Rev. Mr. Wilson becomes curate of St. John's, Evansville.

SPRINGFIELD.—On Trinity Sunday, at St. Paul's Pro-Cathedral, Springfield, Ill., Bishop Seymour advanced to the Priesthood, the Rev. WM. N. WYCKOFF. The Ven. Fr. A. De Rosset presented the candidate, and with the Rev. Merton W. Ross, united with the Bishop in the laying on of hands. The new Priest has accepted a call to be the rector of Trinity Church, Lincoln, Ill., and will enter on his new field of work as soon as his successor in the present field is ready for work.

OFFICIAL.

DIOCESE OF FOND DU LAC.

All communications intended for the Secretary of the Diocese of Fond du Lac should be addressed to the Rev. W. B. THORN, Secretary, Marinette, Wis.

WANTED.

Positions Offered.

TEMPORARY DUTY for July and August. Priest wanted at St. John Evangelist's, Montreal, Canada. Daily Mass (shared by rector) and Sunday sermon. Apply, Rev. EDMUND WOOD, S.J.E., Clergy House, 1773 Ontario Street, Montreal, Canada.

Positions Wanted.

RECTOR of small Western parish desires position as assistant rector or rector of small Eastern parish. Moderate salary. Married. Address I., THE LIVING CHURCH Office, Milwaukee.

SUNDAY DUTY, in or near St. Paul or Minneapolis, Minn., either during July, August, or September. Apply SUPPLY, care THE LIVING CHURCH, Milwaukee.

TRAVELLING COMPANION or Governess. A lady experienced in teaching desires a position as travelling companion for lady, or governess for children. Address, L. V. B., 50 Ridge Street, Orange, N. J.

WANTED position by an experienced and competent Organist and Choirmaster on or before September. Either mixed or male choir. References, present rector and others if so desired. W. J. RAND, Housatonic, Mass.

TO BOARD CHILDREN.

WANTED.—To board for summer or longer, two or three young children by a lady at her country home. References exchanged. Address MRS. M. R. A., THE LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, 229 Railroad Ave., Mount Vernon, N. Y.

BUSINESS CARDS.

JOSHUA BRIERLEY, Mortuarian, 406 Broad Street, Newark, N. J. Telephone 166.

INFORMATION BUREAU

As there are frequent inquiries addressed to THE LIVING CHURCH with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "INFORMATION BUREAU, THE LIVING CHURCH, 153 La Salle St., Chicago."

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

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These operations have been extended until to-day more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

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A. S. LLOYD,
General Secretary.

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APPEAL.

The General Missionary to Deaf-Mutes in Western Dioceses, the Rev. J. H. Cloud, 2606 Virginia Ave., St. Louis, Mo., appeals for donations and offerings for travelling expenses.

A YOUNG MAN suffering from nervous prostration, from overwork, would like some kind people to send aid, in order that he can go to a sanatorium, for rest and treatment. Address, "NERVES," Office of THE LIVING CHURCH, 31 Union Square (West), New York.

WANTED for poor mission church, with heavy mortgage, a font and pulpit—not necessarily new. Would pay freight. Address RECTOR CHURCH OF THE SAVIOUR, Camden, N. J.

BOOKS RECEIVED.

HOUGHTON, MIFFLIN & CO., Boston.

The Complete Works of Ralph Waldo Emerson. With a Biographical Introduction and Notes by Edward Waldo Emerson and a General Index. Centenary Edition. Vol. III., *Essays, Second Series.* By Ralph Waldo Emerson. Price, $1.75.

FLEMING H. REVELL CO. Chicago.

The Gentle Art of Making Happy. By G. H. Morrison, M.A.

The Teachings of Jesus Concerning Wealth. By Gerald D. Heuver. With Introduction by Herrick Johnson, D.D. Price, $1.00 net.

J. F. TAYLOR & CO. New York.

Alton Locke, Tailor and Poet. An Autobiography. By Charles Kingsley. With an Introduction by Maurice Kingsley. In two Volumes. Library Edition.

EDWIN S. GORHAM. New York.

Columban, Saint, Monk, and Missionary, 539-615, A. D. Notes Concerning his Life and Times. By Clarence Wyatt Bispham, M.A. (Amherst), author of *Practical Suggestions on Church Music.* Price, $1.50 net.

CHARLES SCRIBNER'S SONS. New York.

The Under Dog. By F. Hopkinson Smith. Illustrated. Price, $1.50.

Gordon Keith. By Thomas Nelson Page. With illustrations by Geo. Wright. Price, $1.50.

Stories from the Old, Old Bible. By L. T. Meade. Forty-eight illustrations by T. H. Robinson. Price, $2.50 net.

The Sacraments in the New Testament. Being the Kerr Lectures for 1903. By the Rev. John C. Lambert, B.D. Price, $3.50 net.

Bible Class Primers: *Jeremiah, The Prophet.* By the Rev. John Robson, D.D., author of *The Holy Spirit, The Paraclete,* etc. Price, 20 cts. net.

Primer on Teaching. With Special Reference to Sunday School Work. By John Adams, M.A., B.Sc., Professor of Education in the University of London. Price, 20 cts. net.

LONGMANS, GREEN & CO. New York.

The Church of England. An Appeal to Facts and Principles. By the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's, and the Rev. Darwell Stone, M.A., Principal of Dorchester Missionary College, editors of *The Oxford Library of Practical Theology.* Price, $1.00.

Stay-at-Homes. By L. B. Walford, author of *Mr. Smith, The Baby's Grandmother,* etc. Price, $1.50.

THE BOOK SUPPLY CO. Chicago.

That Printer of Udell's. A Story of the Middle West. By Harold Bell Wright. Illustrated by John C. Gilbert.

THE MACMILLAN CO., New York. (Through A. C. McClurg & Co.)

Teachers' Professional Library, edited by Nicholas Murray Butler: *Outlines of Psychology.* An Elementary Treatise with some practical applications. By Josiah Royce, Ph.D., LL.D., Professor of the History of Philosophy in Harvard University. Price, $1.00 net.

A Gentleman of the South. A Memory of the Black Belt from the Manuscript Memoirs of the late Col. Stanton Elmore. Edited without change by Wm. Garrott Brown. Price, $1.50.

FUNK & WAGNALLS CO. New York.

As Others Saw Him. A Retrospect, A. D. 54. With introduction, Afterwords, and Notes by Joseph Jacobs. Price, $1.25.

FREDERICK A. STOKES CO. New York.

The Old China Book. Including Staffordshire, Wedgewood, Lustre, and other English Pottery and Porcelain. By N. Hudson Moore. Price, $2.00 net.

PAMPHLETS.

Courts of Appeal in the Church. An Abstract of Legislation in the General Convention between the years 1835-1886. Compiled by J. A. Harris, Presbyter of Pennsylvania. Price, 25 cts. Geo. W. Jacobs & Co., publishers.

The Assessment of Real Estate and The Act. The New York Tax Reform Association.

Report of the Missionary Mass Meeting. Held at the Auditorium, Chicago, Jan. 7th, 1903, under the Auspices of The Church Club of the Diocese of Chicago.

The Great Apostacy of the Twentieth Century. By Thomas Scott Bacon.

The Church at Work.

GUILD OF ALL SOULS.

THE 30TH ANNIVERSARY of the Guild of All Souls, of the United States was observed in the Church of the Ascension, Chicago, June 11, the Feast of Corpus Christi, and was attended by a large congregation, including many from Milwaukee and other cities. There were three early celebrations.

At 11 o'clock the Solemn Eucharist was sung, the Rev. E. A. Larrabee, the President of the Guild, being the celebrant, the Rev. J. E. Craig, deacon, and the Rev. C. E. Taylar, sub-deacon. Mr. R. J. Wilbur, candidate for Holy Orders in the Diocese of Chicago, acted as master of ceremonies. A choir of 25, aided by strings, rendered Moir's Mass. The Rev. Father Hughson, O.H.C., came from Westminster, Md., to preach the sermon, which was an appeal to Churchmen to thank God for the recovery of Catholic life in the American Church, and at the same time to realize the individual responsibility for holy living and missionary labor both at home and abroad. It was an eloquent address.

After the service, there was a procession of the Blessed Sacrament in which, besides choir and clergy, 26 little girls of the parish Sunday School, in white dresses and veils, participated, all carrying flowers, and singing a litany, concluding with benediction.

The annual meeting was held immediately afterward, the Rev. F. A. Sanborn of Milwaukee in the chair. The Secretary and Treasurer reported a membership on earth of 1,100 with 27 branches, and after paying all bills, $360 in the treasury. The names of the Rev. Father Field, S.S.J.E., and the Rev. C. B. Bergin Wright, Ph.D., were added to the Council and the following officers elected: President, Rev. E. A. Larrabee; Warden, Rev. C. E. Bowles; Secretary, Mr. T. E. Smith, Jr. The new eucharistic vestments of the Guild, authorized at the last annual meeting, were on exhibition; they are of heavy brocade silk with the cross of satin edged in silver.

Besides the clergy large numbers of the laity were nicely entertained at lunch in the parish rooms; after which the Rev. E. A. Larrabee introduced in fitting terms the speakers: the Rev. Wm. McGarvey, on the "Change of Name," facetiously suggested "The Philadelphian Church," as it would be easy for all bodies to acknowledge the supremacy of St. White, the first Bishop of Pennsylvania. The Rev. C. H. Young, one of the new Chicago rectors, spoke of his satisfaction in coming back to the Diocese of his birth. The Rev. Francis Gehr, whose father was for years a warden of the Ascension, was introduced as the "good boy of the school," and one of the ten contributors in recent years to the clerical order from this parish. The Rev. G. C. Stewart, ordained that day, and now settled as deacon in charge of St. Paul's, Glencoe, spoke of his horror when a Methodist at attending a service which rejoiced him to-day. The Rev. D. R. Wallace, another seminarian, spoke of his satisfaction as being on his way to fit himself by preparation in the Church of the Advent, Boston, for work among his colored brethren in the South. The Rev. J. A. Carr rather justified than endeavored to combat the chairman's designation of him as a pessimist—and yet the Church has no more faithful priest. The Rev. F. A. Sanborn closed a most varied and interesting programme of speeches in a short address of congratulation on the success of the day's proceedings. The chairman was very happy in his introductions.

BROTHERHOOD OF ST. ANDREW CONVENTION.

OUR ADVICES from Denver are to the effect that a general interest is being taken in the

October National Convention of the Brotherhood, which will meet in that city from Oct. 7th to 11th, both inclusive. Mr. Hubert Carleton, General Secretary and Editor of *St. Andrew's Cross*, states from Denver, where he is upon an official visit, that there is a more general desire manifested both by clergy and laity to "take in" the Convention of this year than has ever shown itself in any of the seventeen past annual Conventions of the Order. This may be accounted for by the fact that it is the first Western Convention ever held by the Brotherhood, and perhaps also from the central position Denver holds on the map, making it the natural meeting-place between the Atlantic and Pacific Oceans. The great demand for Convention prayer cards is unprecedented in the past history of the Order, and over 5,000 copies have been called for by chapters from all parts of the country. Approximately there are 12,000 Brotherhood men and boys enrolled to-day in this country alone. The prayer is as follows:

"Almighty and everlasting God, who hast promised to be with those who assemble in Thy Name, pour Thy Spirit, we beseech Thee, upon the approaching Convention of the Brotherhood of St. Andrew. Guide the members, we pray Thee, in their counsels, save them from error, ignorance, pride and prejudice; sanctify and govern them in their work. Through the power of prayer and of Thy Holy Spirit, may they go forth to serve Thee and their fellow men in humility and devotion. Through Jesus Christ our Lord. *Amen.*"

SPRINGFIELD.

Geo. F. Seymour, D.D., LL.D., Bishop.

The Bishop's Anniversary.

June 11th, St. Barnabas' day, was the 25th anniversary of the consecration of the Bishop to the episcopate. There was no fixed celebration, the Bishop being quietly at work on his visitations, at Havana in the morning and at Petersburg in the evening. During these 25 years, in spite of difficulties hardly equalled in any other Diocese, the communicant list has increased from about 2,400 to over 4,000; but this does not nearly show the result of the work of the Diocese, for the population has been in a state of continual flux, and has largely fed the cities in other Dioceses. The Bishop recently advised us that more than 4,000 communicants had gone from the Diocese during these years to the great cities and to the West. The field must be purely missionary, by reason of its conditions, for many years to come. Bishop Seymour's work in the Church at large, and especially his literary work, is well known. He is a sound and exact theologian and has labored energetically to vindicate the Church's Catholic character.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.

Church Consecrated at Watervliet—Notes.

The Bishop consecrated Trinity Church, Watervliet, on the 5th inst. This is the new church erected to replace that which was destroyed by fire, with the parish house and part of the rectory, on Dec. 29, 1900. The building was completed a year ago at a cost of about $22,000 with the furnishings. The edifice is Gothic, the entrance being through a massive tower 60 feet high at the southwest corner, with a side entrance through a small tower in the northwest corner. There are a large number of handsome memorial and other gifts, too many to mention, including among the larger articles the white marble altar, "in memory of James Roy and Caroline Spencer, his wife"; also a chancel window, altar cross, candlesticks, vases and desk, marble credence, alms basins, rector's chair and sedilia, a brass eagle lectern, the baptistery with font, etc., and other furnishings. The consecration service was held in connection with the meeting of the Albany Archdeaconry. The Bishop was assisted by Archdeacon Battershall and the Rev. W. C. Prout. At the Archdeaconry meeting, which began on the day previous, the subject of "The Financial Problem in small Parishes and Mission Stations" was considered, an essay being presented by the Rev. C. T. Blanchet.

The Bishop has appointed the Rev. Russell Talbot, late of the Philippine Mission, to the pastoral charge of the Cathedral of All Saints, in association with Canon Hunt, at present acting as curate. Mr. Talbot is a son of Dr. Talbot of Boston, and was graduated from Harvard in 1894, and from the Cambridge Theological Seminary in 1897. He went with Bishop Brent to the Philippines after the consecration of the latter, but has recently been obliged to give up that work, since the climate did not agree with him. Mr. Talbot will be elected a minor canon of the Cathedral Chapter, and will begin work in Albany, Oct. 1st.

The debt on Christ Church, Hudson, has been entirely cleared, the work having been commenced by the former rector, the present Bishop of Salina, and brought to a completion by his successor, the Rev. John F. Nichols.

At St. Paul's Church, Albany (Rev. William Prall, D. D., rector), a legacy of $5,000 has been received from the late Matthew Bender. The Sunday School of the parish kept its 76th anniversary on the afternoon of Trinity Sunday.

It is a pleasure to know that the differences at Grace Church, Albany, have been satisfactorily adjusted, and the rector, the Rev. Paul H. Birdsall, has recalled his resignation.

The Bishop of Michigan City has taken a part of the recent appointments of the Bishop of Albany. In these visitations he consecrated St. Mary's Church, Willsborough.

The Albany and Troy Clericus met on Monday, June 8th, with the Rev. Dr. Sill, in the Rectory of St. John's Church, Cohoes. The Rev. H. R. Freeman of Troy, President, presided. The essay, "Position of the Laity in the Church," was read by the Rev. Dr. Prall of Albany. The paper was scholarly and interesting. The next meeting of the Clericus will be held in October.

THE RT. REV. GEO. F. SEYMOUR, D.D., LL.D., BISHOP OF SPRINGFIELD.

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

Marriage of a Priest.

The Rev. Herbert H. Powell and Miss Louise Preston were married by the Bishop of the Diocese, assisted by the Rev. J. G. Gasmann, in the Church of the Holy Saviour, Santa Clara, on Wednesday, June 3. Mr. Powell continues his work as Professor in the Divinity School at San Mateo and continues in charge of the church in Santa Clara.

CENTRAL NEW YORK.

F. D. Huntington, D.D., LL.D., L.H.D., Bishop.
Chas. T. Olmsted, D.D., Bp. Coadj.

Marriage of a Priest Parish House for Auburn —Notes.

The Rev. William G. Coote, rector of Grace Church, Whitney's Point, was married on May 21st, Miss Lottie Hall of Adams, N. Y., being the bride. The ceremony was performed by Bishop Huntington in Emmanuel Church, Adams. Mr. and Mrs. Coote have sailed for Europe, where they will remain until September.

St. Peter's Church, Auburn, has purchased the Hills property, adjoining the church, for a parish house, at a cost of $8,500.

The Rev. J. A. Staunton is in charge of St. Luke's Church, Utica, during the vaca-

tion, of several months, of the rector, the Rev. E. F. H. J. Massé.

THE REV. LEWIS G. MORRIS, rector of Christ Church, Oswego, will spend his vacation of two months in doing Church work in Montana; the Rev. A. A. Jaynes taking the services in Oswego.

THERE IS a growing sentiment in the Diocese that the Conventions should be held alternately at Syracuse and Utica, the place of meeting heretofore having been named by the Bishop.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Resolutions on Jewish Persecution—Death of a Chorister—Priest Married—Brotherhood Service—Clerical Vacations - G. F. S.

THE FOLLOWING resolution was adopted at the recent Convention of this Diocese:

"WHEREAS, Distressful news from beyond the seas has come of the cruel and bitter persecution to which the Jewish people have been subject, be it

"*Resolved*, That this Convention of the Church in the Diocese of Chicago express its profound and earnest sympathy with these suffering Jews, and its sorrow and indignation that a government or a community should so far neglect its duty to defend and protect the weak and helpless as to permit such outrages, and allow to go unpunished the massacre of men, women, and children."

SHORTLY before leaving for Europe, the rector of the Epiphany, the Rev. John Henry Hopkins, had the sad duty of reading the burial service over one of his choristers. Mr. Horace Mitchell, who died suddenly in the West Side Hospital on May 28th, and after the burial service at the Epiphany, was interred at Peoria on the 3d.

ON THE 11th inst. the Rev. W. H. Bliss of Calvary, Batavia, married, in New York, Eleanor, eldest daughter of Captain D. Talbot. Her late mother, during her residence in Geneva, Ill., was a warm, earnest, and devoted helper in St. Mark's Church.

ON THE 12th the newly elected Board of Missions held its first meeting, a well attended one, and laid out its plans for the ensuing year.

ON THE 13th there was a goodly gathering at a Local Assembly of the Brotherhood in the little church at Kenilworth, where the Rev. F. G. Jewett has the advantage of a field all to himself, but the disadvantage of the Church members being as yet only a handful.

ON THE EVENING of the 14th the Rev. Dr. Stone left for his vacation, sailing from Boston on the 16th with Mrs. Stone for Switzerland via Liverpool, and leaving St. James' in charge of the Rev. A. W. Shaw, recently in charge of Christ Church. On the 15th the Rev. Harold Morse of Morgan Park left for a month's visit to his native England. On the 24th the Rev. E. V. Shayler of Grace, Oak Park, will leave with his wife and child for a couple of months' vacation, sailing on the 27th, and leaving his parish cared for by one of those recently ordained here, who is spoken of as having distinguished himself at the General Theological Seminary. On the evening of the 16th the parishioners of the Atonement, Edgewater, paid their respects, at a fully attended reception, in the commodious parish house, to their new rector, the Rev. C. E. Deuel, who will be joined by his wife and children next month.

THE LOCAL COUNCIL of the G. F. S. met on the 4th inst. in the Church Club rooms, and the branches were able to report that the $500 had been raised requisite to meet the gift of a like sum from Miss Fanny Groesbeck, the diocesan President. The amount is for procuring and furnishing a summer outing Home for the members. A site has been chosen; and, if terms can be agreed upon, it is now probable that the Home will be opened this summer.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Brotherhood Conference Death of Rev. Arthur Rooney—Canon City—Denver Items.

THE ANNUAL CONFERENCE of the Denver Chapters of the Brotherhood of St. Andrew was held in St. Mark's Church, Denver (Rev. J. H. Houghton, rector), on June 2nd. Mr. W. E. Sturgis, Ph.D., of Boston, was among those present. The speakers included the Rev. John T. Crowe, Geo. F. Shelby, Rev. Canon Eustis, Rev. J. H. Houghton, Archdeacon Bywater, Mr. J. B. Whitehead, Mr. A. L. Fellows, and the Rev. W. H. Haupt. There was a combined missionary and Brotherhood service in the evening with choir consisting of 14 priests. The speakers were introduced by the Bishop and included Dr. F. F. Kramer, Mr. Sturges of Boston, and in conclusion the Bishop.

THE REV. ARTHUR ROONEY died in Flint, Mich., at the home of his brother-in-law, T. J. Allen, on May 29, of tuberculosis, from which he had been suffering for many years. He made a brave, patient, and determined fight for his life, having tried all climates and remedies known to science and the highest human skill. Until within a few weeks of his death he kept energetically at his loved work, compelled by weakness to sit in his chair for the delivery of his sermons. He was buried on May 31st, the Rev. R. E. Macduff officiating, assisted by the Rev. F. N. Cockcroft and the Rev. J. N. Chesnutt. In his work he had been faithful, as a friend was loyal and tender, loved by all who knew him. Mr. Rooney was a Canadian by birth, and after his ordination by Bishop Harris as deacon in 1886, and priest in 1888, he was engaged in missionary work in Michigan, Oregon, Texas, and finally, though with failing health, in Colorado.

CHRIST CHURCH, Canon City, was to have been dedicated by the Bishop on Trinity Sunday, but owing to the floods and washing out of the railroads east of Colorado, the chancel furniture and pews have not arrived. The rector, the Rev. W. W. Ayres, expects that they will arrive in a very few days, and the dedication will take place as soon as the Bishop can arrange for a Sunday.

AT EMMANUEL, Denver (Rev. Douglas I. Hobbs, rector), the congregation has steadily increased, the Sunday School has doubled, about 40 have been baptized, 14 have been confirmed, a branch of the Girls' Friendly Society with a membership of 90 has been organized, a new furnace has been placed in the basement, and the interior of the chancel and nave has been beautifully tinted.

THE CONGREGATION of St. John's Cathedral, Denver, are using the Jewish synagogue, located on Pearl St. and Sixteenth Ave., for a temporary place of worship. The loss of the Cathedral is being deeply felt on all sides. The insurance companies have paid something over $66,000, which, with amounts raised for the building fund, gives the latter about $118,000.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Anniversary at Wilmington—St. Barnabas' Guild.

THE 204TH ANNIVERSARY of the consecration of Old Swedes' Church—Holy Trinity (the Rev. Martin B. Dunlap, rector), was celebrated on Trinity Sunday. Because of the serious illness of the rector, the early Eucharist was omitted. The Rev. H. Ashton Henry, rector of Trinity Church, was celebrant at the 10:30 Eucharist; the sermon was preached by the Rev. Spencer S. Roche of St. Mark's Church, Brooklyn, N. Y.

THE ST. BARNABAS' GUILD held its annual meeting at Bishopstead on the eve of St. Barnabas' day. The staffs of the two local hospitals were well represented. The Rev. Father Superior of the Order of the Holy Cross, Father Huntington, made the address. After the formal meeting the Bishop gave an informal reception to the members of the Guild and the clergy and physicians of the city. The Guild made its corporate Communion at the Chapel of the Good Shepherd, Bishopstead, on St. Barnabas' day, the Bishop celebrant.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Debt Paid at Neillsville.

THE DEBT on St. Luke's Chapel, Neillsville, which has been of long standing, has finally been removed. This has been accomplished largely through the assistance of Mr. T. E. Brameld, the son of an English clergyman, and by a niece of his in England.

GEORGIA.

C. K. NELSON, D.D., Bishop.

New Parish in Atlanta—Chapel at Anstell.

THE FIRST SERVICE in All Saints' Chapel, corner of North Ave. and West Peachtree St., Atlanta, was the celebration of the Holy Communion at 8 o'clock on the morning of Whitsunday, the Bishop being celebrant, 45 persons being present. It was proposed to have the opening service on the evening of the same day, as the chapel is completed and paid for; but owing to the heavy rain and the breaking of electric light wires this was impossible. A conference was held in reference to the organization of a Sunday School and the building of a church, which rapidly developed into a movement for the organization of a parish, which subject was thoroughly discussed and a provisional vestry appointed. It was resolved to proceed at once along canonical lines. Application was made to the Bishop for his consent, and notice of intention served upon local rectors. Two meetings were held during the ensuing week and it was resolved to give notice of a special meeting for organization. On Trinity Sunday evening prayer was said by the Bishop, assisted by Dean Knight and the Rev. Messrs. Hill and De Belle. The Rev. C. B. Wilmer was absent on account of a burial and the Rev. G. A. Ottmann in fulfilment of a regular engagement. The chapel was filled. The choir of the Cathedral sang the service. The Bishop made a brief address, explaining the object of the meeting to follow. Upon resolution to proceed to organization, and it being so determined by not less than 50 qualified persons, who later attached their signatures to the articles of association, Mr. F. B. Dancey was elected junior warden, E. C. Peters, senior warden, and Messrs D. B. Harris, H. M. Atkinson, J. T. Orme, and E. C. Munford, vestrymen for the current year. It was adopted as a fundamental principle of the organization that no one should be eligible as vestryman for more than two consecutive years, and that one-half the present vestry should be elected for one year and the remainder for two years. The budget of expenses was fixed at $4,000 for the first year and pledges were asked to defray the expenses included. It was further resolved that a committee of the vestry confer with committees from the vestries of the Cathedral and St. Luke's Church with a view to adjusting the diocesan assessments so as to relieve the burden falling upon them by reason of withdrawal of members. The services at All Saints' will be continued, until further notice, at 8 A. M. and 6 P. M., thus not interfering with appointed services in other city churches. Efforts will be directed at once to the building of a permanent church building.

The new chapel at Anstell, twenty miles from Atlanta, will be completed and opened for worship on the first Sunday in July. This property is largely the result of local effort in an entirely new field.

LOUISIANA.

Davis Sessums, D.D., Bishop.

Archdeaconry at Lake Charles.

The Archdeaconry of Southern Louisiana was in session at Lake Charles, June 10th to 12th, beginning with an evening service and sermon by Archdeacon Kramer. Next morning there was a conference on Sunday School work, the leader being the Rev. James Philson, while the Woman's Auxiliary had its session in the afternoon under the presidency of Mrs. T. G. Richardson, the leading address being given by Miss Eliza Greenwood. There was a conference on Missions in the evening, with papers as follows: "The Church's Missionary Life," Rev. J. W. Bleker, Beaumont, Texas; "The Purpose and End of Missions," Prof. J. H. Dillard, New Orleans; "Missions in Louisiana," Rev. H. R. Carson, Franklin, La.; "The Church's Call to Men," the Bishop of Louisiana. The subject of Parochial Organization was discussed on the following morning, Mr. F. W. Nichols leading. The subject in the afternoon was Confirmation, with the Rev. A. R. Edbrooke as leader. The Bishop preached and confirmed at the closing service in the evening.

MAINE.

Robt. Codman, D.D., Bishop.

Parish House at Sanford.

A new parish house, to be known as Elizabeth Hall, has been erected at Sanford, and was first opened to the public on the afternoon and evening of June 13th. Sunday services were held in the hall next day, according to the plan arranged whereby the edifice will be used for Church services as well as for the practical work of the mission, until such time as a church can be erected. Archdeacon Seymour was present. This mission was organized about two years ago, and is in charge of the Rev. J. D. Simmons.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Archdeaconry at Quincy—Boston Notes—Cornerstone at East Milton.

The Archdeaconry of New Bedford held its annual meeting in Christ Church, Quincy. About 25 clergy and 21 laymen were present. Archdeacon Babcock was celebrant, and the sermon was preached by the Rev. Theodore I. Reese of Milton.

At the business session, the same officers were elected as served last year. The Archdeacon read his annual statement, in which he referred to the position of the Church in the larger towns and the percentage of growth. He thanked the clergy and laity for their uniform kindness towards him, as Archdeacon, and referred to the appointment of the new Archdeacon in October. A resolution was presented that after a parish or mission in the Archdeaconry had received aid from the Diocesan Board of Missions for the term of five years, it should be asked to relinquish 25 per cent. of its appropriation.

The resolution was discussed, but finally laid upon the table. The reason for this resolution is found in the fact that some parishes receiving aid have increased their offerings to the General Missions of the Church, and yet have done nothing to diminish the appropriation they are yearly receiving from the Diocesan Board. One parish for instance raised $210 for General Missions, last year, and at the same time receives an appropriation of $200 from the Diocesan Board. While the Archdeaconry thought some reform was necessary upon these matters, no definite action was taken. After luncheon, the Archdeaconry visited the Fore River plant, and saw the three battleships being constructed for the Government. All the departments of the industry were shown to the delegates, and the day was much enjoyed.

The new church being built at Osterville, Cape Cod District, will cost $3,000, and will be completed this summer. The Rev. Dr. Ayer of Sandwich is in charge of this work, and the support of the Archdeaconry has assured him by a special motion.

The Rev. C. T. Whittemore, in speaking at the memorial service of the late rector of the Church of the Advent, the Rev. Dr. Frisby, June 5th, said, among other things: "He had an influence which was lasting wherever it was felt. Men knew that they were better for their association with him whom they knew had immovable faith. In a day of seeming unrest when it is necessary that we should have the example of upright lives, in him the divine piety was maintained, manifested, and shown forth. We can none of us trace our influence to its issues; the influence which we receive we cannot trace to its source, and so the life that has gone from us is continually praying for us in Paradise and in this manner is still living in our midst." He emphasized the unshaken faith of the priest in the creed of the Church; of the life which was lived consistently and in accordance with the precepts of his beliefs.

Miss Louisa R. Allen, daughter of the City Missionary, the Rev. F. B. Allen, was married in Trinity Church, Boston, June 11, to the Rev. Malcolm Taylor, rector of Christ Church, Woodbury, N. J. The ceremony was performed by the bride's father, assisted by the Rev. Dr. Donald of Trinity Church.

The parish house of St. Stephen's Church, Boston, will undergo some needed alterations during the summer. The work will cost $1,000, and much of that sum has already been raised.

An Italian mission has been opened in East Cambridge near the Somerville line. The Rev. D. A. Rocca will have charge of the services. This work will be carried on under the supervision of a committee of which the Rev. S. B. Duffield of Somerville is chairman, and the Rev. G. T. Morse is secretary and treasurer.

The Rev. J. S. Lindsay, D.D., of St. Paul's Church, will spend the summer in Europe.

The Church of the Redeemer has bought the Dean property, on Fourth Street, South Boston, for a rectory.

The Church of the Messiah, Boston, recently paid $16,000 upon its mortgage. During the rectorship of the Rev. Mr. Foster over $23,000 has been paid upon the debt.

Bishop Lawrence, who is now in England, was presented to King Edward, June 12.

The corner stone of the Church of our Saviour, East Milton, was laid recently by the Bishop of the Diocese. The lot, costing $2,000, was purchased in 1901. The church edifice will be in the style of Early English Gothic, and when completed, it will seat 200 persons. It will be so constructed as to admit of enlargement in the future. This parish was begun in 1897 in a small way, and has grown to its present proportions under the care of the Rev. T. I. Reese.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop

Cornerstone Laid at Mt. Savage.

The corner stone of the new St. George's Church, Mount Savage, was laid by the Bishop on the evening of June 6th with the assistance of a number of the other clergy.

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

Debt Paid at East Tawas—Gift at Adrian.

It was with a great deal of pleasure and surprise that the people of Christ Church, East Tawas (Rev. F. A. Saylor, rector), heard the news on Trinity Sunday, that the mortgage had been cancelled. This Mortgage has been hanging over the church property since June 15, 1893, when the loan of $1,000 was made by the trustees, from the American Church Building Fund Commission. From that time the people have worked hard, under many difficulties, to clear the property of debt. An effort was made by the Woman's Guild to pay $200 each year on the principal, but it was not done. In 1901, but $300 had been paid on the principal, and $404.24 on the interest. The building was partially destroyed by fire in April, 1899. From this

CHRIST CHURCH, EAST TAWAS, MICH.

time, services were held in the Baptist chapel until October, when the congregation moved back into their church. In March, 1903, there remained $242 of the debt and about $31 interest. On June 1st the mortgage was cancelled by a gift from the Michigan Church Building Fund Commission, and the church now awaits consecration, which will probably take place when the Bishop comes for Confirmation, some time in July.

There has been cleared away to date, in the present year, $261.44 of the floating indebtedness, by a gift from the treasurer, Mr. C. W. Luce; $212.50 of the principal, by the sale of lands; $271 by gift from the Michigan Board; besides $40 paid by the Woman's Guild, making a total of $784.94.

Another beautiful stained glass window, representing The Crucifixion, was unveiled on Trinity Sunday in Christ Church, Adrian (Rev. C. H. I. Channer, rector). The window was presented by Mr. H. V. C. Hart, senior warden, and his sister, Mrs. Jas. V. Standish of Detroit, in memory of their parents, Mr. and Mrs. Henry Hart, who for many years were prominent in all Church work in this parish. The window is from the Royal Bavarian establishment of Mayer & Co. of Munich and New York. The Rev. Chas. E. Woodcock, rector of St. John's Church, Detroit, preached at Christ Church on the evening of Trinity Sunday.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Anniversary at St. James'.

At St. James' Church, Milwaukee, Sunday, June 14th, was the 18th anniversary of the rectorship of the Rev. Edwin G. Richardson, and he was presented with a cassock by the Woman's Guild. In honor of the occasion, the chancel was beautifully decorated with flowers and palms by the Choir Guild. The rector thanked his congregation in a short address full of the most cordial expressions of appreciation and good will.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

St. Louis Clericus.

The St. Louis Clericus had a full meeting on Monday, June 8th, with Bishop

Tuttle and Brooke present. The question, "What is the Best Plan for Securing the Full Amount of the Apportionment to this Diocese by the General Board of Missions?" was fully discussed. The large attendance of clergy was indicative of the interest in the cause of Missions. The general conclusion reached was that every individual be reached and instructed in the missionary work of the Church, and be taught to be loyal to all the requests made by our ecclesiastical authorities. Bishop Brooke's address was helpful and deeply spiritual. The Rev. T. A. Waterman and Dr. Winchester took the position that if the Bishops would teach and advocate the scriptural mode of tithing there would be no difficulty in raising money for Missions. The denominations are succeeding on these lines and putting the Church to shame.

NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

Anniversary at Portsmouth.

AT CHRIST CHURCH, Portsmouth, has just been celebrated the 7th anniversary of the rectorship of the Rev. Charles LeV. Brine. This is the leading Catholic parish in the Diocese, with daily celebrations, the opportunity for confession, the full ritual with the six points, and a united and devoted congregation, with an excellent choir. The anniversary was held on Whitsunday, at which the usual round of services closed with the festal evensong, procession, and *Te Deum* at night, the rector being vested in a handsome new red cope. There were social features of the celebration during the week. Christ Church has a magnificent property valued at $120,000, and during the seven years' rectorship has made the greatest progress in every way. A local paper says:

"From a small one the parish has grown to be one of the largest and most influential in the city. Where stretched an unkempt field now stands a handsome rectory, surrounded by magnificent gardens, with lawns and beautiful trees. The whole appearance of the place is changed, and it is one of the show places of the city."

Church people seeking a summer resting place would perhaps in many instances be glad to know of the Church privileges which they might have at Portsmouth.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

New Windows at Trenton - Colored Work at Plainfield.

A BEAUTIFUL memorial window has just been placed in Trinity Church, Trenton (the Rev. Hamilton Schuyler, rector). The window, which joins the baptistery, is given by Mr. and Mrs. H. F. Auten as a memorial of their daughter, Margery Parker Auten. It is a conventional representation of St. Agnes, the virgin martyr.

The Year Book of Trinity Church has just been issued. It shows a growth in all departments of work, and a steadily increasing financial prosperity. All floating debts have been paid, the mortgage debt reduced, and there is a balance on hand. The vestry have voted an increase in the rector's salary.

TRINITY CHURCH, Rocky Hill, has just received a memorial window, which has been given by men who have served in past years as lay readers for the mission. The church is a poor parish, not far from Princeton, and for years it has been served in part by young men from the University town, members of St. Paul's Society, a number of whom have since received orders.

THE RECENTLY inaugurated work among the colored people of Plainfield has produced very satisfactory results in Grace Church (the Rev. E. Vicars Stevenson, rector). The Bishop's recent visitation showed a large class, of which nearly two-fifths were from the members of the colored mission .

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

Semi-Centennial at Castleton.

THE SEMI-CENTENNIAL of St. Mary's Church, Castleton, was commemorated on Whitsunday with notable functions. The early celebration at 8 was followed by a full choral celebration at 11, when the rector gave a brief history of the parish and also read letters from several past rectors, who have included among their number some of the most distinguished of the American clergy. There was choral evensong with Confirmation and sermon by the Bishop in the afternoon, a number of the diocesan and other clergy taking the opportunity to be present. This parish is the fruit of a preliminary meeting held in 1848 at the residence of Dr. Samuel M. Elliott, at which a committee on organization was appointed. Dr. Elliott erected a chapel at his own expense at what was then known as Factoryville, and the first service was conducted by the Rev. Gordon Winslow, rector of St. Paul's, on Oct. 1, 1848. A parish organization was effected in the year following, the Rev. Henry B. Bartow, who was one of the founders, being in temporary charge. Land for the erection of a church was given in 1852 by Mr. William Bard, together with a large contribution of money, and with other assistance the church was erected. It is the consecration of the church on May 26th, 1853, under the rectorship of the Rev. Samuel B. Parker, D.D., that gives the date to the 50th anniversary now celebrated. Among the later rectors have been the Rev. George McClellan Fiske, D.D., the Rev. Alfred G. Mortimer, D.D., the Rev. George Emerson Quaile, B.A., and the Rev. F. L. Frost, Ph.D., the present incumbent.

INTERIOR, ST. MARY'S CHURCH, CASTLETON, NEW YORK.

ST. MARY'S CHURCH, CASTLETON, NEW YORK.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Toledo Items.

AT ST. PAUL'S CHURCH, Toledo (Rev. Guthrie Pitblado, rector), a chapter of the Girls' Friendly Society has been organized with a goodly list of members, being the second such chapter for Toledo, as Trinity Church has for many years carried on a good work by that means.

THE REV. T. N. BARKDULL, General Missionary of the Toledo Convocation, lately held a unique service, consisting of a Baptism

of young children of a tribe of Gypsies who camp near Toledo every summer. An extemporized altar was set before the tent of the queen mother, and around this stood an interested group of spectators while the solemn service was performed by the white-robed priest.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Anniversary at Annunciation—Death of Rev. Dr. Paddock Sunday School Association—City Notes.

On June 2nd, Whitsun Tuesday, the people of the parish of the Annunciation tendered a reception to their rector, the Rev. D. I. Odell, in view of the approach of his tenth anniversary in the rectorship. The presentation of a generous gift took place at the same time. In making acknowledgment of this kindness, the Rev. Mr. Odell speaks of himself as "co-worker with the vestry and parishioners in doing God's work for His Church."

The vestry of St. Peter's, Germantown, has declined to accept the resignation of the Rev. Theodore S. Rumney, D.D., who has been rector of the parish for many years. Because of his failing health, Dr. Rumney felt obliged to lay aside his work permanently, but the vestry has voted him a year's leave of absence, hoping that at the end of that time he will be able to resume active work. The work of the parish is under the care of the associate rector, the Rev. Stewart P. Keeling.

A week ago news came from Denver that the Rev. Wilbur F. Paddock, D.D., had been thrown against a trolley car in that city by a runaway team, sustaining painful injuries; a few days later came the sad news of his death in St. Luke's Hospital, Denver, on Thursday, June 11th. Dr. Paddock held the rectorship of St. Andrew's Church, Philadelphia, for 38 years, having resigned only a year ago because of ill health. Since that time he has lived in Denver.

Dr. Paddock was born in the town of Cazenovia, N. Y., in 1831. He was graduated from Hamilton College, N. Y., in 1853. After three years spent in business in Wall Street, he studied theology in the Virginia Seminary, where he was ordained deacon by Bishop Meade. In 1860 he became assistant rector of St. George's Church, New York, and was soon after called to St. Paul's, in Cleveland, where he was advanced to the priesthood. Within two years St. Paul's doubled its membership.

In 1862 Dr. Paddock succeeded Bishop Stevens as rector of St. Andrew's, Philadelphia.

Dr. Paddock was 72 years old at the time of his death.

Under the auspices of the Sunday School Association a tablet was unveiled in St. John's Church, Lower Merion, on Monday evening, June 8th, in commemoration of the starting, 25 years ago, by John Marston of the "Lenten Offering," which since that time has raised and expended in the cause of missionary work over $1,250,000. The tablet reads as follows:

"The Sunday School Association
of the
Diocese of Pennsylvania
places this tablet
to commemorate the completion of
the first twenty-five years
of the
Lenten Offering
and
to mark the place of its beginning.
Through its agency
the Sunday Schools of the Church
have given to missions
more than one and one-quarter millions of dollars in these twenty-five years."

Bishop Whitaker gave a brief history of the magnificent work which had been accomplished by the "Lenten Offering," and pointed out its still larger possibilities in the future. Addresses were also made by the Rev. H. L. Duhring, D.D., Secretary of the Sunday School Association, and Mr. Geo. C. Thomas, Treasurer of the Domestic and Foreign Missionary Society.

On Trinity Sunday the Rev. I. Newton Stanger, D.D., celebrated the 10th anniversary of his rectorship of the Church of the Atonement. There was a corporate Communion of the Sunday School in the early morning. The rector preached a special anniversary sermon at the 11 o'clock service, and there was a festival service for the Sunday School in the afternoon.

A silver Communion service has been presented to Zion Church (the Rev. Edward Burk, rector). The service is valued at $300, and is a memorial to the wife of a former rector.

The Rev. Warren K. Damuth began his work as rector of Calvary Church, West Philadelphia, on Trinity Sunday.

A "Quiet Hour" was held in the Church of the Advent (the Rev. J. Poyntz Tyler, rector), on Wednesday evening, June 10th, for the members of the Brotherhood of St. Andrew, the Daughters of the King, and the people of the parish generally.

Through the kindness of the Rev. Dr. A. G. Mortimer, rector of St. Mark's Church, Philadelphia, the gift of a handsome set of green hangings for the chancel from the Altar Guild of St. Mark's, has been presented to St. John's Church, Northern Liberties, of which the Rev. Oscar S. Michael is rector.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Calvary Church—Several Bequests.

The triennial report of Calvary parish shows for the three years a total of $112,600 received and expended. Of this amount $42,500 has gone into current expenses, salaries, music, light and heat, church decoration and repairs, and incidentals. The remaining $70,000 represents the missionary, charitable, and benevolent work of the parish. One hundred and ninety-five have been confirmed, and 158 received from other parishes, making the present list of communicants 1,128.

The Bishop Bowman Institute held its annual Commencement on the morning of Wednesday, June 10th, at Trinity Church, Pittsburgh. The address to the gradutes was delivered by the Rev. Laurens McLure, D.D., of Oakmont, and the prizes were given by the rector of the School, the Rev. R. J. Coster, D.D.

The will of Peter Harvey Miller, a member of Christ Church, Allegheny, lately deceased, provides that one-tenth of his entire estate, which is of considerable size, shall be held in trust for the benefit of the following charities: Episcopal Church Home, three parts; Asylum for Colored Orphans, one part; Homeopathic Hospital, one part; Allegheny General Hospital, one part; Home for Incurables, one part; The Saint Margaret Memorial Hospital, an endowment for free beds, one part; the church of which he is a member, one part. Amongst the personal bequests there is also one of $500 left by Mr. Miller for his rector.

SACRAMENTO.

W. H. Moreland, D.D., Miss. Bp.

The Name Discussed—The Board of Inquiry.

At a recent meeting of the Sacramento Deanery, the Name of the Church was discussed, the Bishop presenting a paper on the subject, in which he presented satisfactorily the leading arguments for and against the correction.

A bill of exceptions to the findings of the Board of Inquiry in the case of the allegations against the Bishop of Sacramento has been filed by the Rev. Wm. Bollard and others who signed the former allegations. Ten grounds are alleged upon which a rehearing is asked.

SOUTH CAROLINA.

Ellison Capers, D.D., Bishop.

Convocation at Florence—Guild of St. Barnabas.

The Columbia Convocation met at St. John's Church, Florence (the Rev. Harold Thomas, rector), the first week in June. A committee was appointed to coöperate with the committee of the diocesan Council in regard to the establishment of a diocesan school for girls at Florence. The subjects discussed were "Evolution and Religion"; the reports of missionaries and their work, and the duties and responsibilities of vestries. Archdeacon Joyner addressed the Convocation on the work among the colored people and the Rev. W. P. Witsell read a paper on the "Constitution of the Christian Ministry."

The Guild of St. Barnabas for Nurses held its first annual meeting in Charleston on the evening of St. Barnabas' day. Rev. L. G. Wood, rector of St. Paul's Church and chaplain of the Guild, made an interesting address upon the work of the Guild, and several papers were read by members. The Guild was organized Jan. 29, 1903, with a membership of 22, and it now numbers 63—five new members being admitted at the annual meeting.

SOUTHERN OHIO.

T. A. Jaggar, D.D., Bishop.
Boyd Vincent, D.D., Bishop Coadj.

Convocation at Springfield.

The Convocation of the Dayton Deanery held its opening service in the Church of the Heavenly Rest, Springfield, on the evening of June 9th, the sermon being preached by the Rev. Charles H. Lee of Greenville, on St. Matt. xxviii. 19-20. The next morning there was a celebration of the Holy Communion at 8 o'clock. A very admirable paper from the lawyer's standpoint, on "The Civil and Ecclesiastical Phases of Marriage" was read by Mr. James Ward Keyts of Piqua. Every clergyman present took part in the discussion.

The Convocation was organized for business under the new missionary canons passed at the recent Convention at Gambier, which abolished the office of Dean and in its place created the office of president. The Rev. Charles H. Lee was elected President, and the Rev. Chas. G. Reade, Secretary and Treasurer. Under the new canons the Missionary Committee divides the sum to be raised for missions in the Diocese among the three Deaneries, so that each Deanery in Convocation places the apportionments on the different parishes and missions within its boundary. A lump sum, to be expended by each Convocation, is named by the missionary committee, and the missionaries are paid by the treasurer of the Deanery. The greater part of the day was taken up in making the apportionments and the appropriations. Under this new arrangement it is expected that more money will be raised for diocesan Missions than has been done in the past.

The Rev. Charles G. Reade read a paper on "The Sunday School and Mission Work," which was very helpful. At the evening service the sermon was by the Rev. John J. Cadwallader on Romans viii. 15.

The next morning a Quiet Hour for the clergy, followed by a celebration of the Holy Communion, was held by Bishop Vincent. In his meditations the Bishop took for his subject that part of the Ordination Vow relating to prayer and reading of Holy Scripture.

An executive committee, of which Archdeacon Edwards was made a member *ex*

officio, was elected. The duties of the committee will be to look after the affairs of the Deanery when the Convocation is not in session.

The Rev. Holmes Whitmore read a very forceful paper on the subject "Is the Public School an Efficient Moral Factor?" He showed very clearly that school boards were not doing their full duty, and that it was the mission of the clergy to so arouse public sentiment as to force them to do their duty.

It was decided to hold the November meeting in Christ Church, Dayton.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

Death of Rev. Job Turner.

THE REV. JOB TURNER, who has been engaged for some years in missionary work among deaf mutes, died at Mountville, May 19th, aged 83 years.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Woman's Auxiliary.

THE WOMAN'S AUXILIARY, Burlington District, met in St. Paul's Church, Burlington, on Thursday and Friday, June 4th and 5th. On Thursday evening, after service, addresses were made by the Rev. W. T. Forsythe of Middlebury, on Foreign Missions, and by the Rev. S. H. Watkins of Arlington, on Domestic Missions.

On Wednesday the rector, the Rev. G. Y. Bliss, made an address of welcome; and the Rev. Mr. Watkins gave one on "Diocesan Work," with map illustrations. Other addresses were made by Mrs. Sterns of Middlebury (Vice-President for this District) on the work of the past year; by Mrs. Woolsey of Vergennes (President of the Vermont Branch), on "Our Annual Meetings"; by Miss C. R. Wheeler, on "How the Auxiliary can aid in raising the Apportionment for General Missions," followed by Mrs. Parker of Vergennes, and others; by Mrs Canfield of Burlington on "Study Classes; How to Conduct Them." Miss Wheeler also furnished a paper on "Bishop Gray and South Africa." Reports were made; a fair number was present, and hospitalities enjoyed.

Of this meeting, the missionary exhibit was an attractive feature, illustrating Church work in different mission fields. It was open to the public on three days.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Church Hospital.

SATURDAY, June 6th, was a day of rejoicing for the friends of the Church Hospital for the special treatment of diseases of the eye, ear, and throat. The corner stone of the new building, so long desired, was laid in the afternoon by the Bishop in the presence of a large gathering of the clergy and Church people of the city. A procession was formed at the residence of the Rev. Clement Brown, which moved the short distance to the site of the new building. The vested choir of St. John's Church led, followed by the clergy of the Diocese, the governors of the Hospital, the Commissioners of the District of Columbia; the Medical Board, and the Standing Committee of the Hospital; the officiating clergy, and the Bishop of Washington. A responsive service was conducted by the Bishop, assisted by the Rev. Chas. E. Buck, Vice-President of the Hospital Board, and the Rev. C. R. Stetson, chaplain, after which the corner stone—a large block of Indiana limestone—was placed in position; and the Bishop, making the sign of the Cross in the mortar, struck it three times with a silver trowel. He then delivered a brief address, and introduced Commissioner Macfarland, who brought greetings of the executive government of the District of Columbia. After some words of congratulation from the Rev. Dr. McKim, the assembly sang "America" with great spirit, and the concluding prayers having been said by the Bishop, the recessional hymn was sung and the procession returned to the Rev. Mr. Brown's home. The excavation for the new building has been completed, and part of the foundation laid; and it is expected to be ready for use about the first of next January. It will have a frontage of 57 feet, and will be 112 feet deep, and will consist of three stories and basement, the latter containing the dining room, kitchen, laundry, storerooms, etc. The main floor will be devoted to the dispensary work, reception rooms, resident physician's room, children's ward, and nurses' room. There will also be a small chapel here. The second and third stories will contain wards accommodating 35 free patients, and rooms for 15 private patients, operating rooms, nurses' and superintendall the appliances for a thoroughly equipped hospital. It is proposed also to utilize part of the roof for a garden. The cost of the entire building will, according to estimates, be $75,000.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

New Window at St. Audrew's—Woman's Auxiliary—Gifts at St. Mary's.

AT ST. ANDREW'S CHURCH, Rochester (Rev. A. S. Crapsey, rector), a handsome new window was unveiled on Whitsunday, being the last of a series of gifts to the church from Mrs. M. L. Perkins. The window is placed over the altar, and completes the series which have previously been described. Like the others, this new window is a very handsome piece of work.

A SECTIONAL MEETING of the Woman's Auxiliary of the Diocese was held in St. Thomas' Church, Bath (Rev. Walter R. Lord, rector), Wednesday and Thursday, June 3-4, and was attended by 60 delegates from 27 parishes. At the missionary service on Wednesday evening, the music was particularly well rendered by a choir of mixed voices, under the direction of Mrs. Beekman. Bishop Walker made the first address, his subject being "The Indians on the Cattaraugus Reservation." The Rev. L. C. Washburn, D.D., Archdeacon of Rochester, followed with an address on "Diocesan Missions," and then the Rev. Dr. Francis L. H. Pott, President of St. John's College, Shanghai, spoke on "The Chinese and Some of Their Characteristics."

After the service a reception was held at the residence of Mrs. Frank Campbell.

The Holy Communion was celebrated Thursday morning by the Bishop. The Apportionment plan was presented to the ensuing meeting, and one member remarked that the word "apportionment" was an exceedingly happy one, as it meant our portion of the Lord's work. In the afternoon the Rev. Dr. Pott spoke on the educational facilities of St. John's College, Shanghai. Grateful mention should be made of the gracious hospitality of the ladies of Bath. The arrangements for their guests were faultless. The reception, Wednesday evening, the luncheon at the rectory, Thursday, and the delightful drives, all adding to the pleasure of the visitors. The annual meeting of the Auxiliary will be held in Christ Church, Rochester, in September.

ON WHITSUNDAY, at St. Mary's, Buffalo (Rev. G. G. Merrill, rector), the Bishop set apart beautiful red hangings, worked by the Sisters of St. Agnes, Albany, and presented by a vestryman of the parish. Other recent gifts are a paten, a receiving basin, and a set of green hangings, presented by communicants of St. Mary's.

WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

Cornerstone Laying Postponed.

THE HEAVY floods caused the postponement of the ceremony of the laying of the corner stone of St. John's Church, Kansas City, which was to have been held on Whitsunday. Elaborate preparations had been made, but the rain and mud interfered. It was the first anniversary of the beginnning of work on the new church. The edifice is to be constructed entirely of native stone.

CANADA.

News of the Dioceses.

Diocese of Ontario.

THE SYNOD of the Diocese opened June 2nd, in Kingston. Bishop Mills' charge was a very long one and dealt vigorously with Church and State evils. He was especially severe upon political corruption, and made an earnest appeal to Churchmen to vote for good men without consideration of party.

WHILE conducting an Ordination at Prescott, June 9th, Bishop Mills was suddenly taken ill. He was pronounced better the following day.—THE financial report of the Ontario Synod was an excellent one. The finances amount to over half a million dollars and are in good condition. The diocesan mission fund showed a surplus of $2,000. There had been an increase during the year of 82 families and 500 persons in those who attended Church services in the Diocese.

Return of the Primate.

ARCHBISHOP MACHRAY arrived in Montreal, on his way from England to Winnipeg, June 2nd. He said he was very glad to return to his own home in Winnipeg, restored, in a measure, to health. Speaking of public affairs in England during his stay there, he said though he was mostly laid aside, he had taken a deep interest in the Education Bill, and thought the opposition taken to it by the Nonconformists inconsiderate. The Archbishop was glad to find so great a change had taken place during his absence as the formal and legal consolidation of the Church in Canada, of which he is the head, and also that the General Missionary Society of the Church had got into working order.

Diocese of Quebec.

THE Alumni Association of Bishop's College, Lennoxville, propose to hold a dinner

NOT DRUGS

FOOD DID IT.

After using laxative and cathartic medicines from childhood a case of chronic and apparently incurable constipation yielded to the scientific food Grape-Nuts in a few days. "From early childhood I suffered with such terrible constipation that I had to use laxatives continuously, going from one drug to another and suffering more or less all the time.

"A prominent physician whom I consulted told me the muscles of the digestive organs were partially paralyzed and could not perform their work without help of some kind, so I have tried at different times about every laxative and cathartic known, but found no help that was at all permanent. I had finally become discouraged and had given my case up as hopeless when I began to use the pre-digested food Grape-Nuts.

"Although I had not expected this food to help my trouble, to my great surprise Grape-Nuts digested immediately from the first, and in a few days I was convinced that this was just what my system needed.

"The bowels performed their functions regularly and I am now completely and permanently cured of this awful trouble.

"Truly the power of scientific food must be unlimited." Name given by Postum Co., Battle Creek, Mich.

There is a reason.

Helpful desserts are just as easy as the bad kind. For further particulars see the little recipe book in each package of Grape-Nuts.

at the College, June 17th, to celebrate the jubilee of the granting of the Royal charter of the university. The Rev. F. G. Scott of St. Matthew's Church, Quebec, will deliver an oration at the dinner. At the Convocation for the conferring of degrees, to be held June 18th, the Governor General, Lord Minto, will receive the honorary degree of D.C.L.

The diocesan Synod opened in Quebec, June 10th, with a celebration of Holy Communion in the Cathedral at 7:30 A. M. There was an unusually large attendance of clerical and lay delegates. On Trinity Sunday at Evensong, Bishop Dunn inducted the Rev. B. Watkins to be rector of Trinity Church, Quebec. Prof. Watkins was on the staff of Bishops College, Lennoxville, during his first years in Canada, and was afterwards Principal of Huron College. The installation of the Rev. Canon Balfour as Canon of the Cathedral, Quebec, took place at evensong, June 8th. Bishop Dunn leaves for a visitation tour in the Magdalen Islands and the Labrador coast, June 20th. He expects to be absent till August.

Diocese of Huron.

The Diocesan Synod opens June 16th, and the usual conference of clergy and laity takes place at Huron College on the evening of the 15th.—The church at Belgrave is to be much improved by building a chancel and vestry and placing a stone foundation under the church. The vacancy at Christ Church, London, caused by the death of the rector, the late Mr. Moorhouse, has not yet been filled. A resolution was sent to his widow, expressing the deep sense of the loss his people had sustained and of sympathy with her.

Presentations and addresses were made to the Rev. C. C. Owen and his wife on the occasion of their farewell to the congregation of Memorial Church, London, on their departure to the Pacific Coast. Mr. Owen has accepted the charge of Christ Church, Vancouver. The Rev. Dyson Hague, assistant at St. George's Church, Montreal, has been offered and has accepted the rectorate of Memorial Church, in Mr. Owen's place. The largest gift ever made to the Diocese has been made by the Walker family who have given a church costing $50,000, it is stated, to the parish of Walkerville.

Diocese of Ottawa.

Bishop Hamilton has been entertaining the Bishop of Keewatin, the Rt. Rev. Dr. Lofthouse, who with his wife and daughter have been spending a few days in Ottawa. Bishop Lofthouse left for Toronto, June 3d, on his way to his residence at Rat Portage, to take charge of his new Diocese.

The reports of the various Church committees meeting in Ottawa the first week in June were very satisfactory. There was a substantial increase in the capital of the consolidated fund, and a considerable gain in each of the different funds.

Diocese of Montreal.

At a special meeting of the Diocesan Theological College, Montreal, June 1st, the Archbishop in the chair, the resignation of Principal Hackett was received with deep regret.

Diocese of Niagara.

At the May meeting of the Chapter of the Rural Deanery of Haldimand at Caledonia, arrangements were made for a Sunday School Convention to be held at Jarvis, Sept. 8th. The plan of having a deanery convention of the Woman's Auxiliary was also discussed. The diocesan Synod opens June 17th in Hamilton. Mr. J. J. Mason has resigned the office of Secretary-Treasurer of the Diocese owing to illness.

Diocese of Nova Scotia.

A very interesting meeting is expected in Halifax, next month, when the eighth annual Convention of the Daughters of the King Chapters of the Church in Canada, will be held July 15th, 16th, and 17th. It will be opened with a celebration of Holy Communion on the morning of the first day in St. George's Church, and close with a Quiet Hour on the last day. A number of papers on subjects of interest in Church work are to be given.

Diocese of Toronto.

In his opening charge to the diocesan Synod, June 10th, Bishop Sweatman referred to the statements in the press and on the platform about the scarcity of clergymen. The Bishop said the average stipend of the country clergy was $600, and that irregularly paid, yet the country parishes expect to attract the clever young University men. Many Canadians were, he said, being induced to go to the United States where better stipends were paid. During his incumbency 57 had gone to the United States. The annual sermon to the Synod was preached by the Rev. Prof. Cody. He said the need of the

PRESIDENT ROOSEVELT

In laying the corner-stone of the great lava arch, the gateway to Yellowstone Park, at Gardiner, on April 24, 1903, said:

"The Yellowstone Park is something absolutely unique in this world. Nowhere else in any civilized country is there to be found such a tract of veritable wonderland, where at the same time not only the scenery of wilderness, but the wild creatures of the Park are scrupulously preserved as they were, the only change being that these same wild creatures have been so carefully protected as to show literally astounding tameness. This Park was created and now is administered for the benefit and enjoyment of the people. The only way that the people as a whole can secure to themeslves and their children the enjoyment in perpetuity of what the Yellowstone Park has to give is by assuming the ownership in name of the nation, and by jealously safeguarding and preserving the scenery, the forests, and the creatures. At present it is rather singular that a greater number of people come from Europe than come from our own Eastern States to see it."

Gardiner, the Gateway to the Park, is the terminus of the Northern Pacific's branch line from Livingston at the boundary of the Park, and park tourists change from trains to stage coaches at that point.

The park season extends from June 1st to September 15th. Send six cents for "Wonderland 1903" and park folder and map. Chas. S. Fee, General Passenger and Ticket Agent, St. Paul, Minn.

STORIES OF GREAT NATIONAL SONGS.

By Colonel Nicholas Smith, author of "Hymns Historically Famous." Second edition, just ready. Cloth, 238 pages, price $1.00 net. postage 10 cts.

"Col. Smith has gathered his materials from a large variety of sources and has sifted them and fused them into a very readable volume, enlivened with anecdotes and traditions that relieve the more solid historical data."—*Chicago Record-Herald.*

The Young Churchman Co.,
Milwaukee, Wis.

LITTLE JOURNEYS to lake resorts and mountain homes will be more popular this summer than ever. Many have already arranged their summer tours via the

Chicago, Milwaukee & St. Paul

railway and many more are going to do likewise. Booklets that will help you to plan your vacation trip have been issued for those interested and will be sent on receipt of postage, as follows:

"Colorado-California," six cents.

"In Lakeland" and "Summer Homes," six cents.

"Lakes Okoboji and Spirit Lake," four cents.

F. A. MILLER, General Passenger Agent, Chicago.

Church was greater faith, more prayer, and more fasting. The Word of God was still the same but there was need to follow it more closely. The meetings of the Synod were held, as usual, in St. James' schoolhouse, Toronto.—PROVOST MACKLEM presided at the meeting of Convocation of Trinity College, May 28th, in the absence of the Chancellor in England. He announced the union of Trinity Medical College and Trinity University.

Diocese of Rupert's Land.

IMPROVEMENTS in Church property are being planned in several parishes in the deanery of Portage la Prairie. At Westbourne the congregation has decided to build a new church, costing $25,000. The next rural deanery meeting will be held at Portage la Prairie the last week of August.

EDUCATIONAL.

RACINE COLLEGE GRAMMAR SCHOOL.—Commiseration for the *absentees!* This is the feeling of all participants and visitors privileged to have assembled at the close of this year at Racine—a memorable one in its annals. Not only do the attendants felicitate one another upon their enjoyment of the Commencement celebrations of 1903, but the rejoicing has been the deeper because the very spirit and inspiration of the great warden, De Koven, seemed present. It was, indeed, like "old times." "Racine" has a proud past, a happy present, and is to have a great future.

On Trinity Sunday (June 7) at the midday celebration, the Commencement sermon was delivered in the College chapel by the Bishop Coadjutor of Chicago (Dr. Anderson). As was to be expected, he gave the boys and the congregation a spirited, helpful, and manly exhortation, and his able discourse was a felicitous beginning and augury for the varied functions of the closing days.

On Tuesday morning, June 9th, a very attractive and skilful drill exhibition occurred on the campus. The boys appeared to fine advantage and did themselves credit, under the direction of Maj. E. B. Floyd. "Racine" is semi-military in its management.

Throughout the day, visitors, "old boys" and others, came from near and distant places, and by chapel time 5:30, many familiar faces were seen. In the gymnasium, at 8 P. M., an enjoyable concert was given by the pupils, under the direction Mr. Thomas Stubbs, choirmaster at the college and at All Saints' Cathedral, Milwaukee. The numbers gave much pleasure to the large audience and some of the youthful instrumentalists and vocalists exhibited special talent and proficiency.

On Tuesday evening a "new departure" was made and a precendent was established which, it is believed, will redound to much advantage in the future of *Alma Mater*. It was the beginning of an effort to assemble groups of former classes of the alumni, in order to promote the interest of old boys in the advancement of the College. In originating and promoting this excellent plan, Mr. Frank O. Osborne ('71) of St. Paul, Minn., has labored zealously. He is recognized as one of the most loyal friends and workers that the institution has. The movement to increase interest in "Racine" was thus inaugurated this year by the special reunion of the classes of '69-'76. It is purposed to assemble next year a group of classes of a few other years.

A happy gathering met at 8 P.M. at the banquet of members of above mentioned classes. As they stood at the great table, on the platform, in the refectory, beneath the large painted portrait of Dr. De Koven and lustily sang the old "Grace" ("The eyes of all wait upon Thee, O Lord"), it seemed to be again the olden days. At his plate, instead of a menu card, each guest found a card headed "*Vigeat Radix*," with words furnished for the occasion *most* appropriately by Oliver Wendell Holmes.

The two closing verses were:

"Yes, we're boys,—always playing with tongue or with pen,—
And I sometimes have asked—Shall we ever be men?
Shall we always be youthful, and laughing, and gay,
'Till the last dear companion drops smiling away?

"Then here's to our boyhood, its gold and its gray!
The stars of its winter, the dews of its May!
And when we have done with our life-lasting toys,
Dear Father, take care of Thy children, THE BOYS."

The happy reunion banquet, with converse, speeches, reminiscences, and narratives, passed all too quickly the time between 8 and 11:45 P. M. Two Bishops were among the "old boys" attending—Tennessee and Indianapolis—Drs. Gailor and Francis, the former of the class of '76 and the latter of '84. The company included Hon Thomas L. Sullivan ('69), ex-Mayor of Indianapolis, Rev. Luther Pardee, Chicago, Rev. John Coleman, New York, John E. Wheeler, Charles R. Doe, Mt. Pleasant, Iowa (all of '70). Judge Winslow, Madison, Wis., Frank O Osborne, St. Paul, Minn., William Lee, Frank J. Hankey, Chicago, and Frank M. Harper (all five of '71). M. J. Bray ('72), Evansville, Ind. Aquila Q. Jones, Indianapolis, Frank L. Gault, and Rev. Edward A. Larrabee, Chicago (all three of '73). Alfred S. Caldwell ('74), Memphis, Tenn. Walter C. Noe ('75), Madison, Wis. Rev. P. C. Wolcott, Highland, Park, Ill., and Bishop Gailor of Tennessee (both of '76); and Bishop Francis ('84), Indianapolis.

A distinguished alumnus, uable to attend the banquet, was present next day at Commencement, Roswell Parke, M.D. ('72), Buffalo (son of Racine's first warden, Rev. Dr. Roswell Parke), was one of the surgeons of President McKinley in his tragic end.

Mr. Frank O. Osborne ('71) of St. Paul addressed the company at the banquet and alluded to many former students with whom he had corresponded about the reunion. The warden (the Rev. Dr. Robinson) followed in an address which will be long remembered, speaking mose earnestly for the advancement of "Racine." Were there not tears struggling with some hearers, as he detailed the vicissitudes of recent years? Deeply touching it was to hear of the feeble remnant of *thirteen* boys meeting Dr. Robinson when he took charge! With singular modesty and grace he narrated the progress made, until now 157 boys were numbered this year. Dr. Robinson's love for De Koven and for his and the Church's work at Racine was earnestly evinced. Informal speeches were also made by Bishop Gailor, Hon. Thomas L. Sullivan, Judge Winslow, Aquila Q. Jones, Rev. E. A. Larrabee, Alfred S. Caldwell, and Rev. Luther Pardee. There was a mingling of the joyous and solemn in the reminiscences of the speakers. The Rev. E. A. Larrabee and A. Q. Jones touched deeply most tender chords when dwelling upon the personality and influence of James De Koven. Mr. Jones considered De Koven the best man he had ever known—a *saint* higher than some in the calendar itself; he had named a son after him.

It was carefully stated at the banquet that the object of the gathering was not money-raising. The generous, spontaneous offer of $1,000, however, was made by Mr. Caldwell of Memphis, to be added to the fund now being raised for additionl buildings, etc. The happy reunion of the classes of '69-'76 closed near midnight, when Bishop Gailor led in the singing of "*Auld Lang Syne.*"

The usual daily celebration of the Holy Eucharist occurred at 6:30 A. M. on Wednesday, June 10th. For several hours after breakfast the "old boys" of the classes of '69-'76, with some others, enjoyed a most delightful foregathering in Taylor Hall, chatting together, narrating episodes, in great number, of old days.

At 11:30 Wednesday, an unusually fine dress parade and drill was given by the pupils, to the delight of a large number of visitors. In their summer uniform, with white trousers, the boys made a beautiful spectacle and their bearing and manœuvres were greatly admired.

At 12:30 a collation was served, in the Refectory; and the boys and the hundreds of visitors hugely enjoyed the ceremonies connected with presentation of the Athletic

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prizes. At the right of the warden sat the Bishop of Milwaukee, wearing a "Badger" ribbon; and at the warden's left was the Bishop of Indianapolis, displaying a "Clarkson" ribbon. The cricket and athletic cups were presented by Bishop Francis and Mr. Alexis du Pont Parker (an "old boy"), of Denver. Their speeches and the Warden's were particularly bright and acceptable to all, young and old.

At 2:30, in the College Chapel, occurred the Commencement (Wednesday, June 10th). The service was shortened Evensong, sung by the chaplain, the Rev. Arthur Goodger. It was Dr. J. H. Gower's Choral Service, sung in the Denver Cathedral and at Racine College. The anthem (Shelley's "The King of Love my Shepherd is"), was finely rendered. Finely sung, also, was the *Nunc Dimittis* (Field, in D). Le Jeune's tune to "Hark! Hark! my Soul," was the recessional. All old boys who recollect Racine's former musical prestige must congratulate Mr. Stubbs, the present choirmaster, upon his skill and upon the loyal coöperation of the choir in their work.

After awarding the college honors, the Warden presented diplomas to the twelve graduates as they knelt before the altar. The Bishop of Milwaukee then delivered a most felicitous address to the class, his address both *fatherly* and *friendly*. He emphatically testified to the scholastic care and training conscientiously furnished now at Racine; he also pointed out the healthful encouragement of exercise and athletics enjoyed there. He especially emphasized that the dominant influence was religious and moral.

On Tuesday afternoon, June 9th, occurred one of the best meetings of the Board of Trustees ever held. It was memorable for the interest of its members and for the encouragement given by the Warden's announcement of the contribution of $30,000 to the College, by Messrs. Frank K. Bull, Richard T. Robinson, and Frederick Robinson, all of Racine, and all of them generous contributors before. A hearty vote of thanks was passed by the Trustees for these generous donations. The Board will endeavor to secure some twenty or thirty thousand dollars (perhaps $30,000) more, and it is proposed to erect a new gymnasium and a natatorium and to establish at the College a central heating and electric lighting plant. The committee appointed to raise the fund are: The Warden, Frank K. Bull, Racine; Judge Winslow, Madison, Wis.; Harry E. Halliday, Cairo, Ill.; Geo. S. McReynolds, Chicago; and Frank O. Osborne, St. Paul.

An important action taken by the Trustees was the decision to revise the Constitution and By-Laws, a committee being appointed in the matter.

Another gift to the College was bestowed recently, when Mr. Henry H. Hyde, of Racine, placed two elegant candelabra in the chapel.

It is intended to increase the teaching staff of the School next term, by the appointment of a music instructor and an athletics director. Mr. Gregg continues as Head Master, after four years of faithful service.

In the evening of Commencement day the Warden and Mrs. Robinson held a reception. Mrs. Robinson was assisted, in receiving, by Mesdames Frank K. Bull, and Richard T. and Fred Robinson.

There have been many gratifying evidences of appreciation by parents of the work done by "Racine" for their sons. An unusually pleasing incident occurred on Tuesday evening (9th inst.), when Mr. Clark, of Pittsburgh, addressed the boys, urging cultivation of high personal character. Calling upon his own son to come forward, the father affectionately presented him with a valuable gold watch. It was given in recognition of the progress made at Racine by the boy.

There are thousands, all over the land, who will rejoice for the prosperity Racine knows now, as well as for its bright future, well assured. The able, devoted, undaunted service of the present Warden has been blessed and rewarded. The Church is greatly advantaged by Racine's leadership, in Dr. Robinson. As a worthy successor of Dr. De Koven, it was fitting that the latter's own academic gown was worn by the present Warden at Commencement. Racine must have a care to appreciate fully its head, for, such is the esteem in which he is held abroad, that he may be called to places higher even than his present post.

There are some who are sanguine as to the reëstablishment of the College department at Racine. At the banquet of "old boys," Bishop Gailor expressed such hope strongly. He earnestly advocated small colleges. C.

Theological Seminary of Virginia.—The present week has been commencement week, beginning on Wednesday evening with a missionary service, at which the sermon was preached by the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity, Philadelphia. The commencement exercises were held on Thursday morning, and were followed by the alumni meeting, with an essay by the Rev. R. W. Micou, D.D. On Friday morning was held the Ordination.

Waterman Hall, Sycamore, Ill.—The closing exercises of Waterman Hall, the Chicago diocesan school for girls, began on Trinity Sunday. At the late celebration the Baccalaureate sermon was delivered by the rector, the Rev. Dr. Fleetwood, the class motto, *facta non verba*, suggesting some practical thoughts. The class exercises were held in the auditorium, on Monday. At the trustee meeting, in the afternoon the report of the rector and treasurer showed that there had been 87 pupils in the boarding and 32 in the special departments. Every available room in the school buildings had been occupied, four pupils cared for in the rectory, and many refused for want of accommodation. The registration of 45 of last year's girls, and 6 new ones, indicates a full attendance next year.

The commencement exercises took place in

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the auditorium on Tuesday, Bishop Anderson presiding and conferring the diplomas upon 8 graduates, and the Rev. M. Edward Fawcett, Ph.D., delivering the address. The general verdict was that the occasion was enjoyable, reflecting great credit upon the school.

GRAFTON HALL, Fond du Lac, Wis.—The Commencement exercises consisted of the graduation of the Preparatory class on last Saturday evening, when diplomas were given to eight girls. Sunday morning the Baccalaureate was preached in St. Paul's Cathedral by the Rev. Warden. On Monday afternoon the Class Day exercises were given on the South Terrace, when a beautiful stone vase was presented by the class to the school, and the athletic prizes were awarded, with the usual class prophecies and fun. In the evening the annual concert given by members of the music department was held in the Study Hall, after which the Alumnae were given a banquet.

On Tuesday morning after a choral celebration of the Holy Eucharist in the school chapel, the Commencement exercises were held in Study Hall and diplomas were given to four graduates and the school honors were announced. Bishop Grafton made the Commencement address, and the faculty of the music department provided the music. Tuesday afternoon the Alumnae had their annual business meeting and voted to procure a handsome book case for the library. The lady patrons held their meeting and after the annual reports and election of officers, voted to secure some new silver for the dining hall. In the evening was held the annual reception, when the Bishop and faculty and members of the graduating class received.

The school has had a very successful year; 55 boarders and 28 day scholars, with an increased income.

ST. MARY'S SCHOOL, Knoxville, Ill., closed its 35th year with the graduation of fourteen young ladies, to whom the Bishop of Springfield, presiding, gave diplomas. His address was very interesting and eloquent, abounding in historical illustrations from sacred and secular literature.

At the meeting of the Board of Trustees, two were elected to fill vacancies; the Rev. Dr. Wm. White Wilson, of Chicago, and the Rev. Dr. James E. Wilkinson, of Champaign. An enthusiastic meeting of the Alumni Association was attended by representatives of ten classes. Resolutions of appreciation were passed by the Trustees, relating to Dr. and Mrs. Rudd, who have for many years held important positions in the School. The St. Mary's Cross of Honor was voted to Mrs. Rudd. Mr. Ernest De Koven Leffingwell will be added to the faculty, as instructor in Natural Science, and Miss Emma Arnold Payne is Mr. Sherwood's choice as first assistant in the piano department, in place of Miss Louisa Atkinson Smith. The year has been the very best which the School has had, the number of students in residence being 120.

PHILADELPHIA DIVINITY SCHOOL.—At the annual meeting of the joint boards of the Philadelphia Divinity School the following officers were elected: Board of Trustees—Joseph S. Harris, John Marston, Lewis H. Redner; Treasurer, Henry Whelen; President, Bishop Whitaker; Board of Overseers—the Rev. W. S. Baer, the Rev. L. W. Batten, Ph.D., the Rev. W. B. Bodine, D.D., the Rev. C. M. Perkins, the Rev. I. N. Stanger, D.D., the Rt. Rev. Ethelbert Talbot, D.D., Mahlon N. Kline, Malcolm Lloyd, W. B. Whitney; President, Bishop Coadjutor Mackay-Smith. The degree of Bachelor of Divinity was conferred upon the following gentlemen: The Rev. Martin Aigner, the Rev. A. J. Arkin, the Rev. Edgar Cope, the Rev. Freeman Daughters, the Rev. Thos. J. Garland, the Rev. H. R. Hulse, the Rev. F. A. Macmillan, the Rev. Elliston J. Perot, the Rev. Roland Ringwalt, and the Rev. Robert Ritchie. These degrees were obtained by the pursuit of special courses of study, with examinations and original theses.

On Wednesday, June 3d, the Alumni Association held its annual service in the chapel. The celebrant at the Holy Communion was the Rev. Wm. F. Ayer, president of the Association, and the sermon was preached by the Rev. John D. Skilton from the text, "Have any of the rulers or Pharisees believed on Him" (St. John vii. 48)? At the business meeting in the afternoon the following officers were elected: President, the Rev. Edgar Cope; Vice Presidents, the Rev. Oscar S. Michael, the Rev. H. M. Medary, the Rev. Allen Van Meter; Secretary, the Rev. C. S. Lyons; Treasurer, the Rev. W. Arthur Warner; Executive Committee, the Rev. G. Woolsey Hodge, the Rev. W. M. Groton, the Rev. Jno. E. Bunting, the Rev. Edwin J. Humes. At the evening session, the annual essay was read by the Rev. H. R. Hulse, the subject being, "Tolerance." It was announced at this meeting that through generosity of the Rev. William Levi Bull, the Bull Lectureship on "The Social Applications of Christianity" would be continued, and that the donor had made provision in his will for its permanent endowment.

The commencement exercises were held in the Church of the Saviour, on Thursday morning, June 4th. Bishop Whitaker officiated, being assisted by the Rev. Wm. F. Ayer, the Rev. Winfield S. Baer, and the Rev. Joseph S. Moore; the Rev. H. M. G. Huff was Master of Ceremonies; the Bishop Coadjutor gave the benediction. The degree of Bachelor of Divinity was conferred on ten clergymen, and the diploma of graduation was presented to Mr. Waldemar Jansen, Jr. The sermon was preached by Bishop Vinton of Western Massachusetts.

NORTHERN ILLINOIS COLLEGE, Fulton, Ill.—The Rev. T. W. Jones of Lyons, Iowa, preached the Baccalaureate sermon before the graduating class. His subject was, "The Necessity of Right Thought as the Basis of Right Action."

MISS C. E. MASON'S SCHOOL ("The Castle"), Tarrytown-on-Hudson, N. Y.—At the commencement the address to the graduates was delivered by Archdeacon Nelson in place of the Bishop of New York, the latter being obliged at the last moment to be absent. There were eight graduates. The outdoor exercises included the tree planting.

SHATTUCK SCHOOL, Faribault, Minn.—The 38th annual Commencement was brought

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to an auspicious close Thursday, June the 12th. Never probably in the history of the school were the exercises enjoyed by a larger number of its alumni and friends, and the ringing cheers which the cadets sent up for their rector, faculty, and headmaster proclaimed in unmistakable manner the fresh loyalty and concord which has crowned the work of another year. The closing exercises of the School began properly on the evening of Trinity Sunday, at which time the Rev. Irving P. Johnson, rector of Gethsemane Church, Minneapolis, delivered the Baccalaureate sermon in the Shumway Memorial chapel. This excellent discourse on the Moral Basis of Christ's choosing of men for His service, and the Method and End of our Christian Life, delivered in clear-cut sentences and with intense earnestness, made a deep impression on all who heard it, by its splendid appeal to live the life of the Highest Manhood. The annual prize speaking occurred in the Auditorium of the School Tuesday evening, the first prize gold medal being awarded to Paul Kellogg of Red Wing, Minn., and the second prize silver medal to Ernest Hofius of Central America. The chapel choir and the Shattuck orchestra furnished excellent music during the evening.

Wednesday, Military Day, was characterized by the competitive company drill. The flag was awarded to Company B, Capt. Hately of Chicago; the judges being Lieut.-Col. Alfred Reynolds, Inspector General U. S. A., Capt. Hall., U. S. A., and Lieut. Love of the Twenty-first U. S. Infantry.

A very large company of people witnessed the battalion drill, the artillery drill, and the various field manœuvers executed with great skill by about 150 of the cadets, one of the most interesting features of the afternoon being also the drill of the boys from Shattuck Lower School. The day was concluded by a military ball in the Armory.

Thursday immediately after chapel the students, alumni, and friends of the School gathered in the auditorium to witness the graduating exercises of the class of 1903. Orations of unusual merit were delivered by Eugene Phelps, Wm. H. Barton, and Robt. L. Meech. An able address was also delivered by the Rev. Dr. J. Everest Cathell of Des Moines, on the subject, "Debt and Duty."

A medal for highest scholarship was bestowed upon Elmer Charleton Brain of Minneapolis. Messrs. Meech and Phelps were graduated with honors. Honors for proficiency in various studies were bestowed. Twenty-four cadets received honorable mention for perfect deportment throughout the year. The high averages of the base-ball and foot-ball teams received mention.

Bishop Edsall in an impressive manner conferred diplomas on fourteen graduates.

The school by its insistence during the year on a high moral standard and strenuous enforcement of good discipline, finds itself greatly strengthened in the character of the student body and its efficiency for doing its work. Everything augurs for a larger and better school than ever before.

St. Katharine's Hall, Davenport, Iowa. —The general interest felt in the Commencement exercises at St. Katharine's Hall was perhaps greater than ever this year, owing to the many changes which have taken place at the school and the successful results attained by them.

The addition of a beautiful chapel, perfect in all its appointments, from a standpoint of architecture as well as of worship, of a well-equipped gymnasium which can be used as an assembly hall, are the most important outward changes.

Six of Iowa's daughters graduated from St. Katharine's in the past week. The closing exercises included, on "School Sunday," an address given in the Cathedral by Bishop Morrison. After Evensong on Sunday, High Tea was served in the front of the house and on the piazzas. The invited guests were Bishop and Mrs. Morrison and Mr. and Mrs. Richardson; Mrs. Richardson having been the loved and honored head of the School, her influence in which is held high in the loyal hearts of fifteen years of girls. After tea there was music, the evening ending in the singing of hymns. On Tuesday afternoon the gymnastic exercises were held. The progress made since the gymnasium was opened was most satisfactory.

On Wednesday afternoon the concert given was of unusual artistic merit and was heard and appreciated by many friends from Davenport and away.

The exercises on Thursday morning completed the events which closed the School year. To a chorus of about 30 voices fell the honor of opening the programme. The valedictory followed and then an address given by the Rev. John C. Sage of St. John's Church, Dubuque, which was spiritual, earnest, and helpful, and will not be forgotten by those who heard him. Mr. Sage is a strong speaker and possesses that delicate spiritual sense which can neither be commanded nor described. The School song was followed by the awarding of diplomas and honors in the School chapel, where Bishop Morrison bestowed the various distinctions. The laying of the class stone concluded the exercises of the day. The masons had removed enough bricks from the northeast corner wall of the main building to admit of the stone, which bears the class motto and the year, and in which were placed a number of things which the graduating class thus bequeathes to the future generations. After this, refreshments were served.

The work of the School year has been most satisfactory, the capacity of room for boarders was well filled, numbering 50 in all, there being besides about 40 day pupils. The faculty is composed of experienced teachers who are College graduates. An effort has been put forth to equip the School with every advantage. The Sisters who have been called here to carry on the work belong to a community whose successful work in this line is well known the country over. It will be a privilege as well as a pleasure to uphold, support, and encourage them in this new branch of their work, so nobly begun.

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